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and Current Anecdotes

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RIGHTEOUSNESS EXALTETH A NATION WOODROW WILSON

At Independence Hall, Philadelphia, July 4th, 1914

Have you ever read the Declaration of Independence or attended with close comprehension to the real character of it when you have heard it read? If you have, you will know that it is not a Fourth of July oration. The Declaration of Independence was a document preliminary to war. It was a vital piece of practical business, not a piece of rhetoric; and if you will pass beyond those preliminary passages which we are accustomed to quote about the rights of men and read into the heart of the document you will see that it is very express and detailed, that it consists of a series of definite specifications concerning actual public business of the day. Not the business of our day, for the matter with which it deals is past, but the business of that first revolution by which the Nation was set up, the business of 1776. Its general statements, its general declarations can not mean anything to us unless we append to it a similar specific body of particulars as to what we consider the essential business of our own day.

Liberty does not consist, my fellow citizens, in mere general declarations of the rights of man. It consists in the translation of those declarations into definite action. Therefore, standing here where the declaration was adopted, reading its business-like sentences, we ought to ask ourselves what there is in it for us. There is nothing in it for us unless we can translate it into the terms of our own conditions and of our own lives. We must reduce it to what the lawyers call a bill of particulars. It contains a bill of particulars, but the bill of particulars of 1776. If we would keep it alive, we must fill it with a bill of particulars of the year 1914.

The task to which we have constantly to re-address ourselves is the task of proving that we are worthy of the men who drew this great declaration and know what they would have done in our circumstances. Patriotism consists in some very practical things—practical in that they belong to the life of every day, that they wear no extraordinary distinction about them, that they are connected with commonplace duty. The way to be patriotic in America is not only to love America, but to love the duty that lies nearest to our hand and know that in performing it we are serving our country.

It is patriotic to learn what the facts of our national life are and to face them with candor. I have heard a great many facts stated about the present business condition of this country,

for example—a great many allegations of fact, at any rate, but the allegations do not tally with one another. And yet I know that truth always matches with truth; and when I find some insisting that everything is going wrong and others insisting that everything is going right, and when I know from a wide observation of the general circumstances of the country taken as a whole that things are going extremely well, I wonder what those who are crying out that things are wrong are trying to do. Are they trying to serve the country, or are they trying to serve something smaller than the country? Are they trying to put hope into the hearts of the men who work and toil every day, or are they trying to plant discouragement and despair in those hearts? And why do they cry that everything is wrong and yet do nothing to set it right? If they love America and anything is wrong amongst us, it is their business to put their hand with ours to the task of setting it right. When the facts are known and acknowledged, the duty of all patriotic men is to accept them in candor and to address themselves hopefully and confidently to the common counsel which is necessary to act upon them wisely and in universal concert.

It is not patriotic to concert measures against one another; it is patriotic to concert measures for one another.

In one sense the Declaration of Independence has lost its significance. It has lost its significance as a declaration of national independence. Nobody outside of America believed when it was uttered that we could make good our independence; now nobody anywhere would dare to doubt that we are independent and can maintain our independence. As a declaration of independence, therefore, it is a mere historic document. Our independence is a fact so stupendous that it can be measured only by the size and energy and variety and wealth and power of one of the greatest nations in the world. But it is one thing to be independent and it is another thing to know what to do with your independence. It is one thing to come to your majority and another thing to know what you are going to do with your life and your energies; and one of the most serious questions for sober-minded men to address themselves to in the United States is this: What are we going to do with the influence and power of this great Nation? Are we going to play the old role of using that power for our

aggrandizement and material benefit only? You know what that may mean. It may upon occasion mean that we shall use it to make the peoples of other nations suffer in the way in which we said it was intolerable to suffer when we uttered our Declaration of Independence.

The Department of State at Washington is constantly called upon to back up the commercial enterprises and the industrial enterprises of the United States in foreign countries, and it at one time went so far in that direction that all its diplomacy came to be designated as "dollar diplomacy." It was called upon to support every man who wanted to earn anything anywhere if he was an American. But there ought to be a limit to that. There is no man who is more interested than I am in carrying the enterprise of American business men to every quarter of the globe. I was interested in it long before I was suspected of being a politician. I have been preaching it year after year as the great thing that lay in the future for the United States, to show her wit and skill and enterprise and influence in every country in the world. But observe the limit to all that which is laid upon us perhaps more than upon any other nation in the world. We set this Nation up, at any rate we professed to set it up, to vindicate the rights of men. We did not name any differences between one race and another. We did not set up any barriers against any particular people. We opened our gates to all the world and said, "Let all men who wish to be free come to us and they will be welcome." We said, "This independence of ours is not a selfish thing for our own exclusive private use. It is for everybody to whom we can find the means of extending it." We can not with that oath taken in our youth, we can not with that great ideal set before us when we were a young people and numbered only a scant 3,000,000, take upon ourselves, now that we are 100,000,000 strong, any other conception of duty than we then entertained. If American enterprise in foreign countries, particularly in those foreign countries which are not strong enough to resist us, takes the shape of imposing upon and exploiting the mass of the people of that country it ought to be checked and not encouraged. I am willing to get anything for an American that money and enterprise can obtain except the suppression of the rights of other men. I will not help any man buy a power which he ought not to exercise over his fellow beings.

A patriotic American is a man who is not niggardly and selfish in the things that he enjoys that make for human liberty and the rights of man. He wants to share them with the whole world, and he is never so proud of the great flag under which he lives as when it comes to mean to other people as well as to himself a symbol of hope and liberty. I would be ashamed of this flag if it ever did anything outside America that we would not permit it to do inside of America.

The world is becoming more complicated every day, my fellow citizens. No man ought to be foolish enough to think that he understands it all. And, therefore, I am glad that there are some simple things in the world. One of the simple things is principle. Honesty is a perfectly simple thing. It is hard for me to

believe that in most circumstances when a man has a choice of ways he does not know which is the right way and which is the wrong way. No man who has chosen the wrong way ought even to come into Independence Square; it is holy ground which he ought not to tread upon. He ought not to come where immortal voices have uttered the great sentences of such a document as this Declaration of Independence upon which rests the liberty of a whole nation.

The most patriotic man, ladies and gentlemen, is sometimes the man who goes in the direction that he thinks right even when he sees half the world against him. It is the dictate of patriotism to sacrifice yourself if you think that that is the path of honor and of duty. Do not blame others if they do not agree with you. Do not die with bitterness in your heart because you did not convince the rest of the world, but die happy because you believe that you tried to serve your country by not selling your soul. Those were grim days, the days of 1776. Those gentlemen did not attach their names to the Declaration of Independence on this table expecting a holiday on the next day, and that 4th of July was not itself a holiday. They attached their signatures to that significant document knowing that if they failed it was certain that every one of them would hang for the failure. They were committing treason in the interest of the liberty of 3,000,000 people in America. All the rest of the world was against them and smiled with cynical incredulity at the audacious undertaking. Do you think that if they could see this great Nation now they would regret anything that they then did to draw the gaze of a hostile world upon them? Every idea must be started by somebody, and it is a lonely thing to start anything. Yet if it is in you, you must start it if you have a man's blood in you and if you love the country that you profess to be working for.

I am sometimes very much interested when I see gentlemen supposing that popularity is the way to success in America. The way to success in this great country, with its fair judgments, is to show that you are not afraid of anybody except God and his final verdict. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe that people can govern themselves. If I did not believe that the moral judgment would be the last judgment, the final judgment, in the minds of men as well as the tribunal of God, I could not believe in popular government. But I do believe these things, and, therefore, I earnestly believe in the democracy not only of America but of every awakened people that wishes and intends to govern and control its own affairs.

My dream is that as the years go on and the world knows more and more of America it will also drink at these fountains of youth and renewal; that it also will turn to America for those moral inspirations which lie at the basis of all freedom; that the world will never fear America unless it feels that it is engaged in some enterprise which is inconsistent with the rights of humanity; and that America will come into the full light of the day when all shall know that she puts human rights above all other rights and that her flag is the flag not only of America but of humanity.

What other great people has devoted itself to this exalted ideal? To what other nation in the world can all eyes look for an instant sympathy that thrills the whole body politic when men anywhere are fighting for their rights? I do not know that there will ever be a declaration of independence and of grievances for mankind,

but I believe that if any such document is ever drawn it will be drawn in the spirit of the American Declaration of Independence, and that American has lifted high the light which will shine unto all generations and guide the feet of mankind to the goal of justice and liberty and peace.

WASHINGTON'S FAREWELL ADDRESS

Suggestion as to the Type of Man Who Should Be Elected President

Friends and Fellow-Citizens: The period for a new election of a citizen, to administer the executive government of the United States, being not far distant, and the time actually arrived when your thoughts must be employed in designating the person who is to be clothed with that important trust, it appears to me proper, especially as it may conduce to a more distinct expression of the public voice, that I should now appraise you of the resolution I have formed, to decline being considered among the number of those out of whom a choice is to be made.

If benefits have resulted to our country from these services, let it always be remembered to your praise, and as an instructive example in our annals, that under circumstances in which the passions, agitated in every direction were liable to mislead, amid appearances sometimes dubious, vicissitudes of fortune often discouraging, in situations in which not unfrequently want of success has countenanced the spirit of criticism, the constancy of your support was the essential prop of the efforts, and a guaranty of the plans by which they were effected.

Here, perhaps, I ought to stop. But a solicitude for your welfare, which cannot end but with my life, and the apprehension of danger natural to that solicitude, urge me, on an occasion like the present, to offer to your solemn contemplation, and to recommend to your frequent review, some sentiments, which are the result of much reflection, of no inconsiderable observation, and which appear to me all-important to the permanency of your felicity as a people.

(National Union.)

The unity of government, which constitutes you one people, is also now dear to you. It is

The Farewell Address was prepared and published nearly six months before Washington's official term had expired. It is dated September 19, 1796, as may be seen in the autograph original, now in the Lenox Library, New York.

justly so; for it is a main pillar in the edifice of your real independence, the support of your tranquillity at home, your peace abroad; of your safety; of your prosperity; of that very liberty which you so highly prize.

For this you have every inducement of sympathy and interest. Citizens, by birth or choice, of a common country, that country has a right to concentrate your affections. The name of America, which belongs to you, in your national capacity, must always exalt the just pride of patriotism, more than any appellation derived from local discriminations. With slight shades

of difference, you have the same religion, manners, habits and political principles. You have in a common cause fought and triumphed together; the independence and liberty you possess are the work of joint councils and joint efforts, of common dangers, sufferings and successes.

In contemplating the causes which may disturb our Union, it occurs as a matter of serious concern, that any ground should have been furnished for char-

acterizing parties by geographical discriminations Northern and Southern, Atlantic and Western; whence designing men may endeavor to excite a belief that there is a real difference of local interests and views.

(Do Not Worship Party.)

I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discrimination. Let me now take a more comprehensive view, and warn you in the most solemn manner against the baneful effects of the spirit of party, generally.

This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed; but in

Mr. Lenox purchased the original from the family of the printer Claypool, by whom it was published in Philadelphia, and to whom the manuscript, wholly in Washington's handwriting, with all its interlineations, corrections and erasures, was given by Washington himself.

those of the popular form it is seen in its greatest rankness, and is truly their worst enemy.

(Do Not Elect an Egotist.)

It is important, likewise, that the habits of thinking in a free country should inspire caution, in those intrusted with its administration, to confine themselves within their respective constitutional spheres, avoiding in the exercise of the powers of one department to encroach upon another. The spirit of encroachment tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism. A just estimate of that love of power, and proneness to abuse it, which predominates in the human heart, is sufficient to satisfy us of the truth of this position.

The necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositories, and constituting each the guardian of the public weal against invasions by the others, has been evinced by experiments ancient and modern, some of them in our country and under our own eyes. To preserve them must be as necessary as to institute them. If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way which the Constitution designates. But let there be no change by usurpation; for, though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed. The precedent must always greatly overbalance in permanent evil any partial or transient benefit which the use can at any time yield.

(Religion and Morality.)

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politicians equally with the pious man ought to respect and cherish them.

It is substantially true that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who, that is a sincere friend to it, can look with indifference upon attempts to shake the foundation of the fabric?

(Public Opinion Enlightened)

Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened.

Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct; and can it be, that good policy does not equally enjoin it?

It will be worthy of a free, enlightened, and at no distant period a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things, the fruits of such

a plan would richly repay any temporary advantages, which might be lost by a steady adherence to it?

Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature. Alas! Is it rendered impossible by its vices?

(Warns Against "Phobes" or "Philes.")

In the execution of such a plan, nothing is more essential than that permanent, inveterate antipathies against particular nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings towards all should be cultivated. The nation which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest.

(Avoid Man With a Chip on his Shoulder.)

Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be haughty and intractable when accidental or trifling occasions of dispute occur. Hence, frequent collisions, obstinate, envenomed and bloody contests. The nation, prompted by ill-will and resentment, sometimes impels to war the government, contrary to the best calculations of policy. The government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times, it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of nations has been the victim.

(Foreign Influence.)

Partiality leads to concessions to the favorite nation of privileges denied to others, which is apt doubly to injure the nation making the concessions, by unnecessarily parting with what ought to have been retained, and by exciting jealousy, ill-will, and a disposition to retaliate, in the parties from whom equal privileges are withheld. And it gives to ambitious, corrupted, or deluded citizens (who devote themselves to the favorite nation), facility to betray or sacrifice the interests of their own country, without odium, sometimes even with popularity; gilding with the appearances of a virtuous sense of obligation, a commendable deference for public opinion, or a laudable zeal for public good, the base or foolish compliances of ambition, corruption, or infatuation.

Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens), the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government. But that jealousy, to be useful, must be impartial; else it becomes the instrument of the very influence to be avoided, instead of a defence against it.

(Europe's Primary Interests Not Our Concern.)

Europe has a set of primary interests, which to us have none, or a very remote relation. Hence she must be engaged in frequent con-

troversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities.

Why forego the advantages of so peculiar a situation? Why quit our own to stand upon foreign ground? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

Taking care always to keep ourselves, by suitable establishments, on a respectable defensive posture, we may safely trust to temporary alliances for extraordinary emergencies.

In offering to you, my countrymen, these counsels of an old and affectionate friend, I

dare not hope they will make the strong and lasting impression I could wish; that they will control the usual current of the passions, or prevent our nation from running the course which has hitherto marked the destiny of nations.

In reviewing the incidents of my administrations, I am unconscious of intentional error; I am nevertheless too sensible of my defects not to think it probable that I may have committed many errors. Whatever they may be, I fervently beseech the Almighty to avert or mitigate the evils to which they may tend. I shall also carry with me the hope that my country will never cease to view them with indulgence; and that, after forty-five years of my life dedicated to its service with an upright zeal, the faults of incompetent abilities will be consigned to oblivion, as myself must soon be to the mansions of rest.

A TRUE INDICTMENT

Thomas Brooks Fletcher, editor of the Marion, O., Tribune, does some vigorous talking to the dry people in a recent number of The American Issue. He speaks from an editorial experience on three daily newspapers. We quote:

The wet people have the virtue of consistency. They stand back of the men who are on their side. The dry people do not always back up the loud noise they make, when it comes to being loyal to the people on their side.

The editor of a newspaper came into my office once, broken-hearted, and told me that he had followed his conscience, listened to the appeal of the drys, and turned his newspaper in defense of the dry cause. Did he get circulation and support from the dry people? He did not. The wet people stuck the knife of boycott into the heart of his business and drove him into bankruptcy. And all the time the dry people never offered to help.

That day his business of thirty years had been destroyed, and he was going back to his boyhood home in Virginia, ruined.

I knew a church that let an order for \$600 worth of plumbing. There were two plumbers in that town. One was a wide-open-town man, who believed in booze and stood against everything for which the church was fighting. The other plumber was a consistent church member, an ardent dry man, who spent time, energy and money working for the dry cause. But the wide-open-town boozier got the \$600 plumbing job from the church.

In the hotels of city after city, throughout this country, I have sat up with business and professional men until long toward midnight talking about this very condition—of the lack of co-operative support of the dry people, and the universal opinion of them all was that we could soon win this battle for humanity, if the dry people would co-operate with their financial, moral and social support, and stand back of these business men, whom they sometimes condemn for straddling.

A W. C. T. U. president came to my office to protest because we did not make a more direct assault on certain politicians and saloon men.

My newspaper was already spending more money for the dry campaign than any five individuals in the county. She never thought

about that. She never thought about the anonymous letters we received every day from the other side, threatening to boycott us and injure our business. What did she care about how much we had to sweat to meet our payroll on Saturday nights? What did she care about the fact that our dry editorials were offensive to half of our readers? And while she sat here, she held copy in her hand and a cut for job printing, which she was taking down to a little shop run by a wet man. She was condemning us, and our newspaper, the best friend the dry cause had in the community, and throwing her financial support to the wet cause.

And right here is one reason why a lot of business men become cynical and indifferent. I am not cynical and I am not indifferent, but for the sake of other business men, and for the sake of the cause, I wish the dry people would be as virtuous in their consistency as the wet people are.

The dry people could have the support of a lot more newspapers if they would be half-way decent in showing their appreciation. Every little while some excitable dry rushes into a newspaper office and says: "Why don't you fellows say this and say that?" And when you tell them, "All right, we will be glad to do it, you just write out your bright ideas, sign it, and we will publish it over your own signature." Then what do they do? They say, "Oh, no, I couldn't think of letting you use my name." Yet these misguided fools are perfectly willing that the newspaper shall assume all the responsibility for their notions, while they, the cowards, hide under the porch, refuse to come out into the open and stand back of their own utterances in the printed word.

Is it any wonder that many newspaper men, in sympathy with the dry cause, and guided by a Christian conscience, have a tendency, at times, in their own minds, to classify as hypocrites some of the thoughtless crusaders?

Several years ago the newspaper owners for whom I was editor refused hundred of dollars' worth of booze advertising every year, and on investigation, it was found out that members of the W. C. T. U. and the Anti-Saloon League took the wet newspaper with its booze-advertising in their homes, and never once thought of their inconsistency.

I know good ministers in various cities in this country who have been slandered and hounded, and some of them have lost their jobs, and I know school men as well, who have lost their jobs, doctors, who have lost their practice, and business men who have been boycotted and lost their business—all because the dry people were so thoughtless, or had such a yellow streak in their souls that they would not co-operate and back up these community leaders.

It is one thing to fight for Prohibition in a community when you have no financial responsibility and quite another thing to make the same fight when you do have financial responsibility. I am conducting a newspaper at Marion, Ohio, the Daily Tribune, a newspaper with a conscience, but I have yet, with the exception of one person, to receive a single word of helpful commendation because of the fact that the Tribune is a newspaper with a conscience, as far as the dry proposition is concerned.

This is not an appeal in my own behalf—far from it. My newspaper happens to be a financial as well as a journalistic success in spite of the indifferent inconsistency of many of the dry people, but I am writing this in behalf of the cause of state-wide Prohibition, and in behalf of those much unappreciated, and much-abused business men in every community for whom the dry people must show more co-operative appreciation if we are going to cut the throat of this booze-monster that threatens mankind with its hellish menace.

I appeal to all those who read this to stand by the people in the community who stand for something—to support them financially, socially, morally and religiously. Unity of purpose and unity of action is the only way by which we will be successful in cannonading the fortifications of intemperance, and be able to take Booze's Verdun.

Indifference is the most brutal crime any community can commit against its leaders. Indifference it was that let Jesus Christ be crucified between two thieves. If you expect to win this fight for God and good, the home and your home town, it's up to you to be loyal and fight for the men who are on the right side of this war for righteousness.

I have written here what I know thousands of sincere men think about you. To use the advertisement of a famous brand of whiskey with which most of you are familiar, "That's all."

A note for \$20,000, cost of renovation of the church, was recently publicly destroyed by the Rev. H. H. Crawford, pastor of Hermon Presbyterian Church, Frankford, Pa. A marble baptismal font and an individual communion set were presented to the church. One hundred and twenty-four members were received last year, nearly all on profession of faith. The last statement shows that the prosperity of this church is a real advance of the kingdom of God, not a mere transfer of names from one corps of the King's army to another.

SUMMER SERMON TOPICS.

A great treat at the East Church of Christ, Woodville and Forsythe streets, Toledo, Ohio, each Sunday evening at 7:45, June 4th to October 15th:

June 4th—Dr. Scott Nearing, Toledo University. Subject, "**Social Religion.**"

June 11th—Sermon by the pastor, "**The Folly of Mrs. Lot.**"

June 18th—Children's Day Exercises.

June 25th—Hon. Charles M. Milroy, Mayor of Toledo. Subject, "**A Perplexing Problem.**"

July 2nd—Sermon by the pastor, "**Giants and Grasshoppers.**"

July 9th—Judge O'Brien O'Donnell and Miss Sara Kaufman, of the Juvenile Court. Subject, "**The Conservation of the Child.**"

July 16th—Model Children's Church Service.

July 23rd—Prof. R. J. Colbert, Toledo University. Subject, "**Christian Citizenship and Social Welfare.**"

July 30th—Sermon by the pastor, "**Our Favorite Hymns.**"

August 6th—Mrs. Lulu Gleason, President Lucas County W. C. T. U. Subject, "**Roll Call of Progress.**"

August 13th—Sermon by the pastor, "**Wild Grapes.**"

August 20th—A speaker from the Toledo District Nurse Association. Subject, "**Work of the District Nurse Association.**"

August 27th—James Dunn, Superintendent Federation of Charities. Subject, "**Philanthropy In Toledo.**"

September 3rd—Sermon by the pastor, "**A Haunted House.**"

September 10th—Superintendent G. F. Spreng, of the Toledo City Mission. Subject, "**The Transformed Life.**"

September 17th—Special Musical Program.

September 24th—Edwin J. Brown, Superintendent Lucas County (Miami) Children's Home. Subject, "**Our Neighbor's Children.**" (A number of the children will accompany Mr. Brown and will sing.)

October 1st—Sermon by the pastor, "**The Limitations of Eye and Ear.**"

October 15th—Annual Rally Day.

A cool house, a warm welcome. Special music at each service. G. C. Neil, pastor.

SAVING FOR A SUNNY DAY.

Jake Penticoff was a unique character. He had a large family and although he was reasonably diligent in the use of saw and axe on the village woodpiles, he frequently came to seek aid from the city fathers.

"I gotta haff a sack of flour," said Jake on one occasion. "I'm all out, and my family iss starfin'."

"All right, Jake," said the official. "If you need a sack of flour, and have no money to buy it with, we'll get you a sack. But see here, Jake, there's a circus coming to town in a few days, and if we get you a sack of flour are you sure that you will not sell it and take your family to the circus?"

"Oh, no," said Jake, "I already got tat safed up. Yes, I got money to go to te circus."

Sermon Outlines by Great German Preachers

Rev. B. Schlipf, Bucharest

COMMUNION OUTLINES.

LIVING IN GRACE.

1. 1 Cor. 11:23-32. Showing Forth the Lord's Death.

1. No death so life-giving as Christ's.
2. No meal so strengthening as his flesh and blood.
3. Naught more God-pleasing than showing forth Christ's death.—W. Bane.

2. 1 Cor. 11:23-32. Communion, a Summit in our Pathway.

1. Its institution, a summit of Christ's love.
2. Its reception, a summit either of grace or judgment.
3. Its celebration, a summit in the life of the church.—M. Frommel.

3. Matt. 26:26-28. The Lord's Meal of Grace.

1. Love provides it.
2. It satisfies our hunger.
3. Faith only should receive it.—Ahlfeld.

4. Luke 22:13-23. Communion Places us:

1. Before the heart-searching eye of God.
2. At a table loaded with gifts of grace.
3. Into the midst of disciples with like creeds.
4. Into a sanctuary, from where we look into the Holy of Holies.—L. Hofacker.

5. John 17:20-23. Communion Grants us:

1. Communion with the Lord.
2. In the Lord.—Dryander.

THE LOVE OF CHRIST.

1. John 19:25-27. An Exchange of Love at the Cross.

1. The love that looks up at the cross (verse 25).
2. The love that looks down from the cross (verses 26-27).—Schultze.

Sufferings.

1. He feels within himself human resistance against them;
2. But in obedience to his Father he sees their need;
3. And in love to us he has borne them all.—Muellensiefen.

3. Matt. 26:36-46. The Secret of Christ's Love. It is revealed—

1. By his sorrowing and heaviness,—he felt the wrath of God;
2. By his praying,—he sacrificed his will;
3. By his strength in Gethsemane, with its source in his love to God and sinful man.—M. Frommel.

4. Gen. 45:3-5. Joseph and his Brothers, a Symbol of Christ and His Church.

1. Judah and his brothers, like the awakened sinners.
2. Joseph, dissembling himself, a picture of Christ, who at times appeared hard-hearted; (Matt. 15:26).
3. Joseph, revealing himself, a picture of Christ, revealing his love to the heart-broken.

1. Eph. 2:8a. The Light of this Scripture on the Path of Salvation.

1. We look downward by its aid into the depths of human need;
2. Upward to the heights of divine compassion;
3. Backward to the conquests of children of God;
4. Forward to the duties of all the pardoned.—K. Gerock.

2. Rom. 8:12-17. The Certainty of Grace.

1. It exists only during our war against sin.
2. It is rooted in the witness of sonship.
3. It culminates in the promise of inheritance.—M. Frommel.

3. 1 John 3:1-3. The Glory of our Christian State.

1. Wherein it consists: "Whom God takes to be his child."
2. To what it leads: no more by sin can be defiled.—Schultze.

4. Gen. 17:1-7. Our Covenant With God.

1. Wherein it consists;
2. What it promises;
3. And demands—Wiener.

5. 1 Cor. 15:1-10. God's Grace made me What I am.

1. It redeemed me;
2. It led me on to faith;
3. It continues to work every good thing in me.—Ahlfeld.

MISSIONS.

1. 1 Cor. 9:16. The Call to Missionary Endeavor.

1. From whom it proceeds.
2. The reason for its constraining power (experience with Christ).
3. Whom it concerns (all people).
4. How its purposes are carried out (through the faith and by the sacrifices of devoted Christians).—W. Baur.

2. Mark 16:15. The Glory of Missions.

The glory of missions is to be seen in:

1. Its source, the glorious Lord, who commanded us to engage in them;
2. In the glorious gospel preached by missionaries;
3. In the glorious results achieved everywhere.—Boettcher.

3. 2 Cor. 4:6. Christians as Light-givers.

1. Only those so enlightened can be missionaries.
2. But all so enlightened should be missionaries.—Stoecker.

4. Eccl. 11:1. Missions.

1. Our duty to missions. (Cast thy bread upon the waters.)
2. The blessing of missions (thou shalt find it after many days).—Lehmann.

(Continued on page 930)

INVERTED HYPOCRISY.

The term "inverted hypocrisy" is not original with me. I heard or saw it somewhere, and wondered what it meant, and when I heard it defined, I thought it a convenient phrase. Hypocrisy is supposed to be a pretense of being better than one really is. But there is another form of hypocrisy which thrives on a specious pretense of being worse than one really is. Years ago, when I was preaching in the Tennessee mountains, we had a convert, so-called, an ex-gambler and saloon-keeper, who forthwith became an exhorter. I never believed in him. "But see how humble he is," expostulated my friend, to whom I confided my misgivings. "Who can hear him confess his sins and doubt his genuine conversion?" To which I replied: "If ever he confessed that he had been a miserable sneak and dupe, and then felt so ashamed of it that he never spoke of it again, I would trust him. But to hear him boast of having been a leader in sin, of having made havoc with all the ten commandments at once, I incline to think he is still breaking one of them. I believe he is a liar and a hypocrite." And he was.

The public confession of sin is sometimes a very wholesome exercise. But nine times out of ten I doubt its value, and at least one time out of ten it is a hypocritical, egotistical, and self-righteous delusion.

Now, there is an element of this vice in the ministry. It calls itself humility, but it is egotism, and is a mild form of hypocrisy, of the inverted sort.

Years ago I attended a meeting of the Lake Shore Association in Cleveland, at which a young minister read a paper, and a very good one. He prefaced it with the words: "This paper is somewhat homiletic in its form, as it is the substance of a sermon I inflicted on my people last Sunday." Dr. Leavitt was there, and when the discussion began, he said: "I like the paper, but not the introduction. No man ought to speak of 'inflicting' a sermon on his people. Let him magnify his office."

It was a brand new idea to me then. It had not occurred to him that it was unseemly for a minister to make joking and deprecatory remarks about his own sermon. But I began to notice then, and I have never enjoyed such reference since. If I do it myself, I think of it afterward and am ashamed of myself. If I hear another man doing it, I feel like saying to him what I heard Dr. Leavitt say.

I learned years ago the folly of making apologies in the pulpit. What is the use of saying, "I trust the congregation will bear with me this morning, as I have a cold?" They will learn soon enough that you have a cold, and will respect you all the more for not making an appeal for pity. Let them forget you, if they can, and you forget yourself and your cold, if you can, and preach the Word. And if a sermon is felt by the preacher to be below the average, why should he say, "I have been in-

terrupted in my preparation, and this sermon is not as good as I had hoped to preach." They will find out how poor it is. Or what is better, maybe they will not find out!

If the minister says to his God that morning, "O Lord, thou knowest I have not been negligent. I chose this text, expecting to give many hours to study this week. But I had to go out and visit the sick and comfort the mourning, and I am not taking beaten oil to the sanctuary. O God, make the message strong through thy Spirit, and let not the weakness of the messenger prevent the operation of thy grace"—if he says that to his God on Sunday morning, and can say it honestly, maybe no one will ever know how poor a sermon it really is! For sometimes a really great sermon grows out of those conditions. Yet the minister better not presume upon one such experience to the habitual neglect of his study, or some day he will say as Samson did: "I will now go out and shake myself as at other times," and wist not that the Lord is departed from him.—The Advance.

HINTS FOR PREACHERS.

Do not scold. Do not abuse faithful souls who come to meeting on rainy days, because others do not attend. Always preach as well as you can, but do your best for the smallest assemblies. Christ preached marvelously to one woman at the well and one rabbi at night.

Ventilate your meeting room. Sleeping in church is due to physical causes more than to bad manners. Do not repeat sentences, saying, "As I said before." If you said it plainly before, say something else after. Do not end passages of Scripture or quotations with "and so forth," say what you mean and stop. Leave out words that you cannot define. Stop declaiming and talk to folks in a natural tone. Come down from your stilted homiletics, and sacred tones and become as a little child, so that child-like believers can understand you. Change the subject if it goes hard. Do not tire yourself and everyone else out. Do not preach till the middle of your sermon buries the beginning and the end buries both. Beware of long prayers, except in the closet. Where weariness begins, devotion ends.

Look to your health; let your beard grow, but do not let a shoe brush hang over your mouth to muffle your words. Throw away your choker if you have one. Make a shirt collar large enough to let the blood flow from heart to head. Take off your chin sawer, so that you need not look at the ceiling, but can look down into the faces of the people. Do not begin too low nor get excited too soon. Take long breaths and keep your lungs full. Keep your thought ahead of your words and stop to breathe before the air is exhausted, then you will not finish off each sentence—ah, with a terrible gasp—ah, etc. Keep your lungs inflated; it is easier to run a mill with a full pond than with one half empty.—Rev. D. P. Marvin.

METHODS OF CHURCH WORK

E. A. KING

July this year ought to be one of the most impressive months in our calendar. July 4th is patriotic day and the church has a chance to speak of the "New Patriotism." Perhaps one might say "Christian Patriotism" is the kind needed in these uncertain times. In this issue of The Expositor we give some suggestions concerning the World's Alliance of Churches in the interest of peace. There is no reason why the minister should not be a leader in suggesting new lines of action regarding the solution of our public questions.

In a recent religious magazine we found the following paragraph with which we cannot possibly agree:

"Aside from the warfare against sin, the church of Christ has no battle to fight. Her conquests are wholly spiritual. She has absolutely no excuse for an existence, except to break the power of evil in men's lives. It is not for her to seek to reform the world. Her pulpits are not to be surrendered to a preaching of "Christian socialism, or a gospel of Christian ethical precepts, or a gospel of Christian educational culture."

"She must absolutely refuse to side-step and down-step to take part in the various schemes for municipal righteousness, and political betterment, and legislative uplift. Dr. Johnson, in his 'Ideal Ministry,' truly says that Christ came not 'simply or mainly with a system of education or of reformation, but with a system of salvation.' And he further forcefully states that 'if the gospel is simply a scheme of morals to correct men's conduct, then the divine incarnation was superfluous.'"

Over against the above statement we could place a long list of volumes from the pens of devout Christian men who believe that the church does have something to do with human society. The question may hinge on the definition of "sin." If sin has only to do with the isolated individual then the church might confine her warfare to that one subject. The trouble is sin becomes corporated and reveals itself in social injustice. Then, too, one of the most serious obstacles to moral progress is ignorance. We, therefore, think the church has a great responsibility to enlighten people.

We believe most emphatically that it is the mission of the church not only to proclaim the gospel of individual salvation to all mankind but also to labor for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood. We hope to have some part in transforming this world into the Kingdom of God. We believe, of course, in the triumph of righteousness and the life everlasting.

Our reason for saying these things at this time is because we are facing tremendous issues, and Christianity and the church are struggling with the pagan spirit of hate and war. The church ought to be found on the side of peace, but the peace she looks for is peace

based on justice, righteousness and brotherhood. We most earnestly hope all of our brethren will work together to bring about international friendship and good will in the name of Christ.

* * * *

The editor is pleased to note that many of our readers have marked his change of address and have already sent him printed matter of value. We are anxious to have more of your literature and once again request that you place us on your mailing list. Our work here in San Jose is opening encouragingly and we are enjoying the experience of putting some of our Expositor methods into practice. Please remember the change of address. Send everything to Rev. E. A. King, 73 South 15th Street, San Jose, California.

INFORMATION FOR EFFECTIVE ANTI-WAR SERMONS.

The following tabulated cost of war is effective material to use in "The War Against War."

WHAT IT COSTS TO GO TO WAR. Government Debts of Europe Have More Than Doubled in Twenty Months.

The financial burden the warring nations are assuming is shown in the Wall Street Journal, as follows:

War loans have reached \$29,000,000,000, and the government debts of Europe have more than doubled in less than twenty months.

Great Britain shows the largest per cent increase in debt. She owes over three times what she did before the war. Her total debt, however, is still less than that of France and also less than Germany's if the obligations of the German states are included. England's great increase is due to the fact that she has been a liberal lender of her credit to the other allies. Of her total loans of approximately \$8,000,000,000 over \$2,500,000,000 have gone to other countries.

The war to date has cost approximately \$30,500,000,000, the charge for the allies being about \$20,000,000,000 and the estimate for the central powers \$10,500,000,000. This shows why Germany is now making her fourth war loan, and why England will soon make a permanent loan to refund her growing amount of treasury bills and provide new funds.

Cost of the war at the present time is at the rate of over \$100,000,000 daily, or \$36,500,000,000 a year. The costs to date and the present daily costs are divided among the nations approximately as follows:

	Cost to Mar. 1	Daily Cost
Great Britain	\$ 7,440,000,000	\$ 25,000,000
France	5,400,000,000	15,500,000
Russia	5,500,000,000	16,000,000
Italy	1,200,000,000	8,000,000
Other allies	980,000,000	3,000,000
Total for allies ..	\$20,520,000,000	\$ 67,500,000
Germany	6,260,000,000	22,000,000

Austria-Hungary ..	3,560,000,000	12,000,000
Turkey and Bulgaria	580,000,000	1,500,000

Central Powers..	\$10,400,000,000	\$ 35,500,000
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Grand total	\$30,920,000,000	\$103,000,000
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OUTLINE ADDRESS ON "WHY PEACE?"

I. The opposite of peace is discord—war! War is destructive. (See photographs of the country devastated by the present European war.)

II. War is costly. (See various tabulated estimates of the cost of the present war.) The United States has spent since 1899 three billion dollars on war preparation (in time of peace). The cost in men and money of the present war is beyond possible estimate for the average man. If all of this money, or most of it, could be used in some constructive program for the human uplift it would produce wonderful results!

III. War is hate. This is one of the worst features of war for it inculcates the spirit of hate. "Above all the warrior who is to conquer must be inspired by a passionate hatred toward the enemies of his country. The true spirit of war is the spirit of destruction, or murder. You must jump at the throat of the enemy only to kill, and you go on killing till there is nothing more left to kill."

IV. War is contrary to the spirit of Jesus who said, "Love your enemies." He is the Prince of Peace. Christianity is a constructive force for the good of all. It teaches brotherhood and international federation. Under Christianity the bad in men is held in check, but once introduce a state of war the worst in men will be liberated and legalized.

V. It is not a question of peace at any price that we are talking about. We cannot look upon "Old Glory" with any degree of intelligence without realizing that there are some things worse than death—even worse than war! There are questions of principle and honor that must be recognized. But at a time when the country is a "tinder-box" and no one knows what a week may bring forth and especially when the spirit of militarism has the public ear, there ought to be some careful study and wise talk about peace. We do not want war but we desire an informed, cool headed public sentiment.

In war the common people have to fight the battles, bear the burden both of suffering and of tax paying after the war is over and, therefore, should have the right to decide the matter by a popular vote. It should not be left to a few men no matter who they are.

VI. There ought to be in every church a "Peace Makers' Committee" to intelligently study the questions involved and promote the spirit of international friendship. Let no one think we desire anything but a just and righteous peace—one that will last forever.

NEW COURSE OF STUDY AT FIRST CHURCH, TACOMA, WASHINGTON.

The main Sunday School at First Church meets before public worship, but Dr. Dyer started this spring "The Thirty-Minute Bible Class" following the morning sermon. It has proved to be the most interesting thing attempted during his ministry at First Church.

Sir Oliver Lodge, president of the University of Birmingham and president of the British Association of Scientists, has prepared a book entitled, "The Substance of Faith," to meet the intellectual needs of those committed to the modern scientific position. The class uses this text book and is comparing it with Bible teaching on the same points.

The attendance has run up to 75, largely graduates of colleges and universities who find themselves exceedingly happy in having a solid scientific basis for their Christian faith.

The method of the book is that of asking a fundamental question, giving the answer in a sentence or two and then devoting a short chapter to an elaboration of the answer. It is splendidly arranged for teaching purposes. The chapter titles are as follows:

1. The Ascent of Man.
2. The Development of Conscience.
3. Character and Will.
4. Duty and Service.
5. Goodness and Beauty and God.
6. Man a Part of the Universe.
7. The Nature of Evil.
8. The Meaning of Sin.
9. The Development of Life.
10. Cosmic Intelligence.
11. Innocence.
12. Higher Faculties, or Soul and Spirit.
13. The Reality of Grace and Incarnation.
14. The Truth of Inspiration.
15. A Creed.
16. The Life Eternal.
17. The Communion of Saints.
18. Prayer.
19. The Lord's Prayer.
20. The Kingdom of Heaven.

PRINT THIS ON YOUR CALENDAR.

I refuse to be patriotic in the European sense—which means to believe everything bad about other nations and nothing but good about your own, and to hate with desperate hatred the people living yonder, where they have painted another color on the custom house barrier.

If to be an American, a real American, and a patriot, is merely that same thing, then frankly I am neither an American not a patriot; for in America I have been emancipated from the patriotism of hate. I have found that here men work together harmoniously for the common good and the glory of a great country, though their historic roots lie buried in different lands and colonies, among people with different religious and social ideals, living in states which have conflicting economic interests, speaking diverse languages and expressing their faith in God through different creeds. From the "Confession of a Hyphenated American."—Edward A. Steiner.

SAVE THE FORESTS: WORK FOR BOYS IN SUMMER

Summertime is the period of forest fires and they are usually started by carelessness or accident. The Boy Scouts or other boys' clubs should be instructed how to prevent fires, how to extinguish them and how to protect the forests. One of the best pamphlets we have seen on this subject is "The Friends of the Forest," for distribution by the Western Forestry and Conservation Association, published by James Kerns & Abbott Co., Portland, Oregon.

A UNIQUE PATRIOTIC SERVICE.

A union meeting of the Methodist and Presbyterian churches of Somers, Kenosha county, Wis., was held on the evening of July Fourth.

There were patriotic songs, reading of the Declaration of Independence, a stereopticon service with patriotic scenes of the Revolutionary and Civil War periods, and a brief address by an old Civil War veteran.

A glass case containing an exhibit of relics of the Revolutionary times proved of exceeding interest. Among the articles thus exhibited and described were the following: Silver handle of an umbrella owned by LaFayette, upon which was engraved the Declaration of Independence, a copy of the valedictory address of Washington, some paper money of 1776, and an article of personal use belonging to General Washington.

This service proved not only of peculiar interest and timely, but was marked by a deep religious spirit and closed with the singing of the last stanza of America.—Charles F. Geiger.

PRACTICAL RESULTS FROM CHURCH PUBLICITY.

Rev. W. N. Wallis, of Oakland, Neb., writes: "I enjoy The Expositor, it is a very practical preacher's magazine and your department is especially helpful.

"The church here spends about \$100 a year for advertising. When I came here four years ago I found the people much discouraged, congregations small, membership only 39 and the outlook seemed hopeless.

"I started to advertise, using the local paper, running a one or two column advertisement (paying regular rates) and making the most of the free church notes. I placed a bulletin board in the postoffice and every week I painted a show card with announcement of services for Sunday. I use the mails for special announcements, blotters and letters.

"The results are: The membership has increased to 90; we have the New Financial Plan (Weekly Envelope System), and we pay benevolences in full, and all bills when they are due. The pastor gets his check the first of every month. We have built a new church costing nearly \$9,000 with the debt covered with good subscriptions, the Sunday School is in good condition, using the Graded Lessons in all departments. I have a special sermonette for the children at the morning service and by this means secure the attendance of a good number.

"The evening service is conducted for the benefit of the young people and the non-church goer. We use moving pictures, have special singing and attractive topics. Large congregations all the time."

QUESTIONS OF SCRIPTURE.

A Series of Sermons by Rev. C. L. Cowan,
Waldo, B. C.

A Question as to Man.

"What is man that thou art mindful of him?"

Psa. 8:4.

A Question as to Age.

"How old art thou?" Gen. 47:8. I couple this with the following helpful text:

"As thy days, so shall thy strength be." Deut. 33:25.

A Question as to Neighbors.

"Who is my Neighbor?" Luke 10:29.

A Question as to Christ.

"Who do men say that I the Son of Man am?" Matt. 16:30.

A Question as to Salvation.

"What must I do to be saved?" Acts 16:30.

A Question as to Decision.

"How long halt ye between two opinions?" 1 Kings 18:21.

A UNIQUE "LEAVE OF ABSENCE" CARD.

Rev. Charles Brown of Kingwood, West, Va., takes the palm for a card containing the following:

Leave of Absence



This is to certify that, at the times mentioned below, you are granted leave of absence to come to church:

Dec. 5, 7:45 p. m.—"Another Chance."

Dec. 12, 11:00 a. m.—"The Sherlock Holmes of the Soul."

Dec. 19, 7:45 p. m.—"The Spirit of Adventure in Religion."

Dec. 26, 11:00 a. m.—"The Great Deliverer."

Sunday School at 10:00 a. m. and young people's meeting at 7:00 p. m., every Sunday. Prayer meeting at 7:30 each Wednesday.



Kingwood Baptist Church

Charles Brown, Pastor

"That Something" is the title of a small 54-page book offered our subscribers for 50 cents by The Cassel Co., of Reading, Pa. It is a story that cannot only be read to advantage by every minister of every denomination, but also used as a sermon to their congregations. Many well known ministers have done this and they have been wonderfully surprised at the interest created. When you are racking your brain for a subject that will hold your audience on a hot night, we know of nothing more interesting or more appropriate than "That Something."

A VACATION SUNDAY SCHOOL.

How it works in the North Congregational Church, Berkley, Cal.

Vacation produces a problem for Sunday Schools. Teachers and pupils are weary. Some churches solve the problem by suspending their schools, others would like to do it but fear criticism.

But there are conscientious reasons for not suspending the Sunday School and they should be taken into consideration. Yet there is weariness in a task that is never ending, it becomes a round that repels. There is refreshment in stopping and beginning. To meet the situation, the North Church, a year ago, planned a vacation term covering six weeks.

The sessions were to be mass sessions in two sections: the Primary and the Junior, Intermediate and Senior. Two officers or teachers were to be present in each section each Sunday, the pupils were under no compulsion to attend. Six programs were arranged.

First, "Story day" when one of our teachers told the story of "Pollyanna" as fully as could be done in thirty minutes. The second was "Musical Sunday" when some very fine records were rendered upon a Victrola with explanations of the pieces, as to authorship, occasion of writing, the musician, etc. This was done by a teacher. The third, July 5th, was, "Patriotic Sunday." After a suitable opening service, a patriotic talk was given on "Life in the South Sea Islands," by a traveler of wide acquaintance in those islands. The fifth was "Missionary Sunday" when a missionary gave an interesting talk upon the work in her field. The sixth was "Japanese Sunday" when Mrs. S. L. Gulick, of Japan, spoke of the "Children of Japan."

The sessions were one hour, the first twenty-five minutes being given up to singing and a devotional service. The special feature occupied a half hour and five minutes was given to the closing exercises.

The attendance was good, being above the average of former years, and when the regular sessions were resumed the first Sunday in August all came together feeling that there had been a vacation. The teachers especially appreciated it for they were able to absent themselves without uneasiness. It is being repeated this year on a little different scale, the best thing about the plan being that it is capable of much variety.—Pacific.

FOR YOUR CHURCH PAPER.

I attend church on rainy Sundays because,

1. God has blest the Lord's day and hallowed it, making no exceptions for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home on account of the weather.

3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needed on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

PATRIOTISM AND PROHIBITION.

Before the close of 1916 there are going to be many heated contests over the liquor question in many states. It will take a great deal of patriotic enthusiasm as well as good white ballots to win the fight. We wish to suggest that a great deal of good can be done by buying space in the daily papers and publishing facts about the liquor traffic. The following "tract" is a good one and we offer it here for use on your church calendar and in the newspapers:

Not by My Vote.

Men may have strong drinks and men may sell liquor, but

Not by My Vote.

Saloons may go on a few years more, and cause men to die by the thousands, but

Not by My Vote.

Truth may be wrecked and character dismantled, homes may be destroyed and women and children beggared, but

Not by My Vote.

Children may be caught in the saloon snare, the victims of alcohol may fill our jails, almshouses, and insane asylums, but

Not by My Vote.

The saloon may impoverish and degrade the working man; produce idleness, disease, and pauperism; it may breed anarchy and crime, but

Not by My Vote.

The government may license the drink traffic, and for a consideration bargain away the public health and the public morals, but

Not by My Vote.

The liquor traffic may corrupt the social and political life of the city; it may worm its way into all business, and even into the sacred precincts of the home and the church, but

Not by My Vote.

Fellow Citizens, How Does Your Vote Count?

DRAWING A CROWD SUNDAY NIGHT BY PREACHING.

"They say there's a young man down in Quincy," said the editor, "who is getting out big crowds for his Sunday evening services." So I went down to Quincy carefully selecting a stormy Sunday evening.

As I walked down the main street, an illuminated sign, "Bethany Congregational Church," loomed up on a building in front of me. A warm, hospitable light streamed out from the front door. What more natural than to drift in at that door, into the cozy warmth and light?

The service was about to begin, and at first glance the church seemed crowded; moreover, a decided majority were men.

There was nothing spectacular about the proceedings. There was no stereopticon, no elaborate music. The choir was composed of about thirty young girls, who attempted nothing very difficult, but did their part excellently. The congregation sang heartily three or four of Charles Wesley's noble hymns. The reason for this choice was made evident when the pastor announced that his address was to be on John Wesley.

It was when the pastor began to speak that I discovered the secret of that service. His picture of Wesley's life and times was drawn with sure, vivid strokes. He drew valuable lessons for our own day from that life and those times. Putting his whole self vigorously

into his utterance, he informed the voters of Quincy, in no uncertain terms, of their duty on certain public questions. It was an address that a man—or woman—could not help but listen to and remember. After the service I introduced myself to the pastor.

"Well!" said he. "I'm so sorry you happened to come tonight. Usually we have a much better crowd than this, but the storm has kept a good many away. And then usually we have more men out. Generally there are about three men to one woman; tonight I don't believe there were more than one and a half to one."

"How do you do it?" I asked. "What is your special method?"

"Just preaching," was the reply. "Sometimes I have sent out cards, giving the subjects of the addresses for the next month, but I haven't done that for several months now."

"Three years ago we had no evening service to speak of. It was held in the small chapel, which was enough to discourage any service. I began and took my Young People's Society—they have been splendidly loyal right through—and put them in the middle of the front of the auditorium, in a body. They formed a nucleus, and more came. Then when we got the electric sign outside, that drew still more."

"I try to make my evening service quite different from the morning, because it reaches a different group. I use different hymn books, and even the choir is different. The girls in this choir are all from my Sunday School. It is volunteer service, and there are ten on the waiting list."

"It's a man's service. I try to get the men, and usually I succeed. A lot of them are young fellows from the old country (the pastor is an Englishman)—bright, keen fellows who have been to the technical schools. You have to give them something worth coming for if you want them to come."

Just as I was leaving a young man came up to speak to the pastor about joining the church. Evidently this minister is going after the men to some purpose—and is giving them "something worth coming for."—Dorothy R. Swift, in *The Congregationalist*.

THE EDITOR'S BIBLE CLASS.

We have been trying out the Pastor's Bible Class after the Sunday morning service for just 30 minutes. It is a new thing in this church and seems to be exactly the thing needed. The first Sunday about fifty people remained and so far the attendance has kept up to that number.

As there is so little time we have taken up the lecture form of teaching using as our text book Clarence Barbour's "The Bible in the World of Today," published by the Association Press, N. Y. The topics for each lesson are as follows:

- How We Got Our Bible.
- The Bible and Modern Life.
- The Bible and the Hope of the World.
- The Supremacy of the Bible.
- The Abiding Value of the Old Testament.
- Bible Study the Greatest Way into Life's Values.
- How to Make the Bible Real.
- What the Bible Means to Me.
- What this Class Has Meant to Me.

In connection with this course we loan books to members of the class who read them during

the week and return them the following Sunday. Both men and women attend the class and seem to enjoy it.

We commend this plan to pastors who are not too tired after the morning service to undertake such a task for it is very useful in getting acquainted. We should be glad to know of other pastors who are doing this kind of work.

A SPLENDID FINANCIAL TRACT.

The Duplex Co., Richmond, Va., has a very interesting two-paged folder entitled "A Street Car Conversation," and it is an argument for the introduction of the duplex envelope system of finance in the church. The company would probably send you enough of these for the congregation free of charge and if your church has never used this system it would do a world of good.

STANDARDIZING GIVING.

Very few people realize how much or how little they give to the church. Some do not understand the value of many small gifts, or medium-sized gifts, and there are quite a few who do not realize the effect of regular giving, week by week. If the following table could be published so that every church attendant could study it some good would result:

	Per Week	Per Year	Total
1 person gives	\$10.00		\$520.00
3 persons give	5.00	\$260.00	780.00
4 persons give	2.00	104.00	416.00
8 persons give	1.00	52.00	416.00
28 persons give	.50	26.00	728.00
51 persons give	.25	13.00	663.00
10 persons give	.20	10.40	104.00
30 persons give	.15	7.80	234.00
150 persons give	.10	5.20	780.00
140 persons give	.05	2.60	364.00
425			\$5,095

KEEP THE CHURCH OPEN ALL SUMMER.

1. Only a few people are away on vacations at the same time. It is not fair for the few who do most of the things during the year to shut down the work just because they are to be out of the city during the hot days.

2. There are some people always at home during the whole year, and, if the church is to be democratic and is for all the people, then those who go away ought to be willing to provide for the stay-at-homes. This is often forgotten by the people who are fortunate enough to enjoy a vacation.

3. If the church is closed at any time during the year it causes a set-back in the work. Some churches, of course, will be open and people are bound to attend them occasionally. They may learn to stay with a church that thoughtfully provides for the common people all the year round. Besides that a closed church on Sunday gives abundant excuse for all kinds of summer excursions and habits are often formed during these inactive Sundays that are not easily corrected after vacation is over.

4. There are almost always visitors in the city or town for the summer Sundays and it is certainly an unfortunate circumstance if the churches of the town are out of business during those weeks. We have often said in these pages that where suitable vacation plans can be ef-

fectured among pastors and churches of a given locality so that one or more union summer services are maintained it would be satisfactory to close up some of the other churches in turn while the pastors take their vacations.

SUMMER WORK WITH A DISPENSARY.

To its already numerous charitable institutions, which have been so instrumental in aiding the poor of its district, the Ruggles Street Baptist Church has added a dispensary, where all the poor members of the congregation are treated free of charge. This latest innovation has proved of greatest value in improving the health and caring for the sick of Ruggles street, and the pastor, whose initiative was responsible for the installing of the clinical department, is highly pleased with its success.

Particular attention has been paid to the optical and aural diseases of the children of the flock, and during the summer months 1,170 cases were successfully treated, at an average cost of 3 cents to each patient. This 3 cents was the average cost of the prescriptions which were required for treatment.

Each day during the months of July, August and September an average of 13 poor children a day reported to the doctors for treatment. They were examined and their cases diagnosed. They were then told what the cost of their prescription would be, and those that could afford to had them filled. For the very poor, however, the generosity of the church provided amply, and nearly every case of ear or eye disease has been improved through this work.

Not only were the diseases of this character attended to, but any illnesses of any kind, which could not be taken care of at the home of the patient, were brought to the dispensary. Many maternity cases were treated and the first summer of the new clinical department was a decided success.

"BRING-ONE-WITH-YOU MONTH."

Rev. D. L. Byers.

The last month has been observed by our church as "Bring-one-with-you month." The idea has been carried into every department of the church, Sunday School, Ladies' Aid, W. F. M. S., prayer meeting, Epworth League, public worship, etc. We had a Sunday School Day with a special speaker on Sunday School work, a Laymen's Night with representative laymen from our city, a Fraternal Night at which time I preached to a great audience of Odd Fellows, a Young People's Night with the Religious Secretary of the Y. M. C. A. as the speaker, etc.

The result has been almost as good as a revival. There has been a quickened interest in the church in all departments; people who had not been in the habit of attending any of the meetings of the church are now found in the house of God; it has paved the way for our evangelistic meetings to begin a little later.

AN ART GALLERY OF CHILDREN'S DRAWINGS.

At Redlands, Cal., Rev. Herbert A. Jump, pastor, has been doing some unique work. An "Art Gallery" of children's drawings was recently hung up in the rear of the church and attracted considerable attention. The pastor preaches a children's sermon each Sunday morning to a church kindergarten that fre-

quently numbers forty children, and after the sermon and a taste of the church worship the children march out for their own exercises in another room.

After one of his story-sermons the pastor asked the children to remember the details of the story for when they left the church auditorium each one was to draw a picture to illustrate the story he had just heard. These drawings were displayed the next week for the children and their parents to inspect.

ORGANIZE A LIFE SAVING CREW.

Rev. Maurice Griggs, Hastings, Mich.

We have recently organized "A Life-Saving Crew," composed of all the church officials and the heads of every society connected with the church. Every member of the church is expected to win one person for Christ and the church. One thousand of "My Confession Cards" were given to all the members for their use in winning one or more to Christ. Weekly reports are made at the Thursday evening prayer-meetings, which are being held in the homes of the officials.

Four times a year we hold our Council-supper and business meeting. The Council is composed of the elders and trustees, the superintendent of the Sunday School, the presidents of the senior and junior Christian Endeavor societies, the presidents of the three Aid Societies, the presidents of the Missionary Society, the president of the Fellowship Club, the president of the Westminster Girls Club and the husbands or wives of all these officials.

Supper is served in the church dining room by four members of the Council. Then the pastor calls the Council to order and seated around the table the various reports are given from all the church societies. We have found this plan to be a great success in church unity. The whole family meet together, eat together, pray together, plan together, give together. The result is temporal and spiritual prosperity. And this church is only an average church of 135 members. After the Council business meeting, the Board of Trustees and the Session hold their own business meetings. In this way we have **all** the officials **present** to do the work of the church.

SUNDAY MORNING SERMONS.

The Historical Influence of Jesus.
The Silent Years of Jesus' Early Life.
The Meaning of Jesus' Baptism.
The True Greatness of Jesus.
The Optimism of Jesus.
A Spiritual Appreciation of Jesus.
Jesus' Social Ideal.
The Great Alternative.

WEDNESDAY EVENING SERVICES AT SAN JOSE, CAL.

The following notice and invitation is taken from "Worship and Service" of the Congregational Church:

"WHAT ALL THE WORLD'S A-SEEKING."
Special Wednesday Evenings During May and June.

The heart is hungry for reality. All unmeaning forms and artificial explanations of spiritual life are passing. Let us study together "The Practice of the Presence of God" and come into a deeper sense of our truly wonderful spiritual

possessions. You are cordially invited to join your pastor in considering these rewarding themes. Wednesday evenings at the church at 7:30 o'clock.

May 10. Introduction: "What is meant by the Practice of the Presence of God?"

May 17. The story of Nicholas Herman or how "Brother Lawrence" discovered the secret of Contentment.

May 24. The scientific basis for the Practice of the Presence.

May 31. The Scripture background of a Contented Life.

June 7. The true basis of Health and Happiness.

June 14. The meaning of Prayer and its place in Christian Living.

June 21. Helps by the Way: How to realize our Desires.

June 28. A devotional study of Van Dyke's "God of the Open Air."

Suggestions. We suggest that those who can do so read Emerson's essay on "The Over-Soul"; Borden P. Bowne's "The Immanence of God"; John Fiske's "The Idea of God"; John Burroughs' "The Breath of Life"; Psalm 106; 46; 27; 139; 8; 23; 42; 43; Isaiah 55; John 1:1-14; Paul's letter to the Philippians; Isaiah 41:10. If you can find a copy of J. M. Campbell's "The Presence," study it carefully. This book will serve as guide in our course.

HOW ONE PASTOR ENCOURAGES NEW MEMBER TO GIVE.

Rev. Benjamin Franklin, pastor of the Park Memorial Baptist Church, Springfield, Mass., has prepared a unique "Pastor's Letter" which he gives to every new member at the time he extends the right hand of fellowship. At the same time he hands each member a package of duplex offering envelopes. The letter deals frankly with the financial needs of the church both with regard to the current expenses and benevolences.

The plan is a most excellent one and answers fully the need expressed so many times by church boards and trustees. Too frequently those who join the church during the year are never asked to make a pledge. Any one desiring to see a copy of this letter should send a two cent stamp to Mr. Franklin at Springfield.

PRINT THIS ON YOUR CALENDAR.

"Why don't they fill the church, they ought to do it?"

You ask with deep annoyance, not undue.

"Why are they so selfish, not social a bit?"

Did you ever stop to think that "they" means you?

"How long will they give so little to missions?"

"Why don't they keep their vows faithful and true?"

"Why don't they improve general conditions?"

Will you ever stop to think that "they" means you?

"Why don't they build up the young people's meeting?"

And wake the prayer meeting up a few?"

Thus you knock, knock, knock, while life is so fleeting!

Will you never stop to think that "they" means you?

If you've a little hammer, put it away;

The world's dying for help, plenty to day.

Faithfully do your part of the work each day;

There is nobody to do it but you—you.

P. M. Simms.

MEDICINE FOR THE SOUL.

We have received from a brother minister a little box that looks for all the world just like a box of medicine, say capsules or tablets! On the outside of the box is written, just as a druggist would write, these words: "Dose: One capsule to each young man you see until all are gone."

On the inside of the box were nine large capsules and showing through their transparent coverings one may read, "For body, mind and soul." When we took one of these apart, to satisfy our curiosity, we found a strip of white paper attractively printed calling attention to some meeting at the church. This is certainly clever and such advertising takes.

USE YOUR STEREOPTICON DURING THE SUMMER.

The stereopticon may be used to advantage on summer nights. When the lights are turned out the room is cooler. People can sing hymns from the screen and enjoy the pictures very much.

We wish to commend the summer plans of the Christian Lantern Slide and Lecture Bureau of Chicago. They are doing a wonderful piece of work along evangelistic lines through their system of pictures. Of course they have a remarkable list of missionary slides covering practically the whole world. Any pastor would find it to his advantage to write to Mr. Swarthout, 28 West Lake Street, Chicago. They also have ink and pencil for marking or drawing on cover glass. Ask about them.

YOUR OPPORTUNITY.

A booklet of unusual value to clergymen who may be interested in saving money at 4 per cent interest, all transactions being by mail, will be sent free if you ask for booklet X. Citizens Savings & Trust Co., Cleveland, Ohio.

"A Guide to Bible Study," by Harry E. Richards, contains seven courses of study, of forty lessons in each, bound in two volumes. The first contains three courses for Junior pupils; the second, four for Intermediate pupils. There is a suggestiveness in the unusual fact that the selected Scripture is printed above the title to the lesson. It suggests study, implies that the subject is the condensed thought of the passage, not that the passage is a proof-text for the topic. A list of questions on each passage tests the student's knowledge, while suggested home readings from well known books upon the Bible aid the teacher's preparation. A brief "Summary" on each lesson serves as a guide and aim for the teacher.

The series shows marks of an outgrowth of actual experience in teaching.

A remarkable tribute was recently made by a negro preacher to a white preacher who was to occupy the black brother's pulpit. He said: "Dis noted divine is one of de greatest men of de age. He knows de unknowable, he kin do de undoable, an' he kin onscrow de onscrutable!"—Farm and Fireside.

HOW THE FAMOUS DR. MATTHEWS DIRECTS HIS CALLERS.

There is probably no better organized church in this country than the First Presbyterian Church of Seattle. The pastor considers himself to be at the head of the church and he expects his assistants and officers to carry out his wishes.

The following card is a good example of his method:

The Visitor's Record

Mr. _____
 Please go at once and visit Mr. _____
 Calling at _____
 Reasons for the visit are _____

For the good of the church, please do not mention to the party you were requested to make the visit. Make a full record of your visit, mentioning all facts and information secured, on the back of this card, and return same to me as soon thereafter as possible.
 Your Pastor,

M. A. MATTHEWS.

He has a good many blanks for use in special cases. "The Elders' Visiting List" is a unique document. It has columns for name, address, status, facts found, and remarks. At the bottom of the card is printed the following instructions to the Elder:

My Dear Brother:

The above names are given to you for your immediate attention. Please visit at the homes or wherever these people can be most conveniently seen, and ascertain all the facts about their neglect of church duty, non-attendance, or their failure to support the work of the church and contribute to its maintenance. These people demand your sympathy, your love, your best efforts, tact and diplomatic work for their spiritual development. Do your best for them as an elder and report the facts in the column for that purpose and make such other remarks as you deem proper.

Your Pastor.

ONE WAY TO GET ACQUAINTED WITH A NEW PARISH.

We have been on the field a month. The people have given us suppers and receptions and have shown a splendid spirit of welcome and co-operation. This is very gratifying but we felt that it would help matters a great deal if we could get closer to the people in a friendly way.

We proposed the plan of holding informal "At Homes" at the minister's home, inviting all the people in groups. Accordingly we are entertaining our congregation in this way.

The first group invited was the church officials and their wives and husbands. We included the choir leader and organist, the superintendent of the Sunday School and the janitor and his wife.

For entertainment we provided one guessing game, a simple program of music and light refreshments. At the close, about 10:30, we all sang together, "Blest Be the Tie That Binds," and then gradually they went home.

By writing down the names of these people and getting them identified in one's mind the names and faces of the people begin to seem real. Later, after all the groups have been

to the house, we are to check up the names with the church roll and we will then have a pretty good idea of our parish.

The second group entertained was one made up of the older young people above high school age. The next group was high school age and younger. The remainder of the congregation were entertained in two groups, divided as equally as possible according to the alphabetical arrangements of their names.

The value of such a plan of getting acquainted is apparent and it can be carried through without great difficulty though it means considerable work for the ladies of the minister's family. No personal invitations were extended. Announcement was made in the church calendar and referred to in the pulpit.

A REWARDING SERIES OF SERMONS.

Dean George Hodges of the Episcopal Theological School, Cambridge, Mass.

The Battles of Peace.

Into the Way of Peace.

The Abolition of Death.

Does God Care?

The Good of Trouble.

The Secret of Serenity.

At the End of the World.

The Prayer-book Churchman.

The Other Sheep.

Sanctification and Service.

Fathers and Children.



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ILLUSTRATIVE DEPARTMENT

Illustrations From Recent Events

Paul Gilbert

Planting the Cross. (772)

1 Pet. 3:4; Rom. 15: 20; Phil. 2:8; Heb. 12:2.

Some years ago two young Italian priests under the shadow of the Matterhorn, on the border-line between Italy and Switzerland, because of God's blessing upon their work, made a vow to plant a cross on the dizzy summit of that lofty mountain. The first year they made the attempt and failed. The second year, through infinite toil and jeopardy of life, they succeeded. In a conspicuous place they erected a cross which shines far out over the valley below. We need more of this heroic spirit. Not so much to plant crosses upon mountain peaks, but a heroism that will conquer reluctance, that will curb selfishness, and compel us to give nothing less than our very best to the call of our Christ. This divine call is the greatest challenge that strong men ever heard. It calls for the development of every energy in the human frame. It calls upon us to **try again**, no matter how many failures may have come upon us. It is a stirring call to get out and do the great work of the world.—F. E. Miller.

Lacks Continuance. (773)

2 Tim. 4:8; Eph. 2:7; John 11:25.

Years ago there was a triumph in Rome, a great triumphal procession, and the conqueror came in his chariot, leading the captives and bringing the spoils of war. The streets were crowded with people shouting their acclaim. He turned to the person at his side and said, "Is this not perfect?" "No," was the reply, "it lacks continuance." Tomorrow the procession would be over, the acclaim gone, the glory dissipated, the name unknown. Live for continuance! Moses chose the church and he lived in it, he lived for it, and he lived through it. The church is the place of continued development, and of continued power—your little bit of a church!

Faith in the Officers. (774)

Acts 27:25; 1 Cor. 9:26; Heb. 6:15.

In modern warfare practically all the firing is done at invisible targets. The gunners receive the range from the proper officer and fire their pieces, the hits being recorded by a lieutenant who may be stationed a mile or so distant. The gunner believes he is doing a task that is worth while though he cannot witness, for the time being, at least, the results. He is compelled to place complete faith in the ability of his superior officers. One of the gunners in Europe thus expressed himself, "Yes, it's mighty difficult for us chaps down here in the pits to keep on firing and never see the enemy, but then we're content when we hear we've got their range, and the chaps who are firing at us are 'doing business in another world.'" God, in his Word, has assured the Christian that his message should not fail. Let us keep up the "firing" until we see our unsaved friends "doing business in another world"—the world of the spirit filled life.

Familiarity Breeding Contempt. (775)

Jude 16; 2 Sam. 6:7; Rom. 3:8.

I knew a young man who attended a medical school in St. Louis who fainted dead away the first time he attended clinic and saw blood oozing from a wound. Thirty days later I suddenly entered the dissecting room of the institution and saw this same young man hurl a dripping human heart, which he had just removed from the corpse, at one of his fellow students who had provoked him.—H. C. Hart.

Hiding the Good News. (776)

Mark 5:19; Matt. 25:25; Isa. 61:1.

An inventor recently died in Knoxville, Tenn., who is said to have discovered and perfected the lost art of tempering copper and welding it with steel. This process was known to the people of ancient Egypt, but was afterward lost and has been sought for in vain for hundreds of years. This inventor was a blacksmith and experimented with copper for years, and only last year hit upon the secret for which he has been seeking. He would never disclose the process to any one. The secret of it is believed to have perished with him. It is a great blessing that in spiritual matters there is no temptation to hide any good news that come to us. Our own joy is not narrowed by giving the secrets of salvation to our neighbors. The more we tell the good tidings of divine mercy and the more who enter into the riches of grace, the greater our own happiness.—Banks.

Hypocrisy. (777)

1 Pet. 2:1; 2 Cor. 4:2; 1 Tim. 4:2.

A coach from a western college, a boys' school I think, that has a good deal to say about its high moral standards, was asked to act as referee in an athletic event in which his college was one of the contestants. He accepted, knowing all the time that one of the players on his team was ineligible since he was not even a student of the institution.

The Image of Christ. (778)

Gal. 4:10; 1 Cor. 15:49; Col. 1:27.

Bishop Thoburn tells a beautiful story about a picture of his dead child. It seemed a very imperfect photograph; so blurred that scarcely a trace of the beloved features could be seen in it. But one day he took the picture to a photographer, and asked him if he could do anything to improve it. In three weeks the bishop returned from a journey, and as he saw the picture in its frame on the wall he was startled. It seemed as if his child were living again before him. The image had been in the old picture, but was concealed beneath the blurs and mists that were there also. The artist, however, had brought it out in strong beauty, until it was lifelike in its charm. In every true disciple of Christ there is the image of the Master. It may be very dim. Its features are overlaid by blurs and blemishes, and are almost unrecognizable by human eyes. It is the work of Christ in our lives to bring out this likeness

more and more clearly, until at last it shineth in undimmed beauty. That is what Christ is doing in all his ways with us.—London Christian Herald.

Retribution.

(782)

Luke 16: 25; Job 13:9; Jas. 3:18.

A writer in the Records of Christian Work calls attention to this fact:

During the terrible days of the Congo atrocities tens of thousands of blacks perished of hunger, but the representatives of the Roman church in Africa, far from pleading their cause, put every obstacle in the way of those who were seeking to make known and to remedy the situation there. It seems, therefore, a striking retribution that, as we learn from the mission reports, Romanist missionaries on the Belgian Congo, deprived of support from Belgium should be obliged to beg their bread from the natives.

Unusual

PRaise FOR THE NEEdy.

An itinerant preacher stopped for refreshment at an Arkansas house, and, among other things, he was served with apple pie. It was not a good pie. The crust was heavy and sour and the apples were hard, but the good man praised it earnestly. The woman of the house knew that she had had bad luck with the baking, and as she was really an excellent cook, she determined that the next time that preacher came her way he should have a pie that was faultless.

He told her when he was to return, and on that day she set before him an apple pie that was perfectly delicious. He ate it, but to her astonishment vouchsafed not a word of commendation. That was more than she could stand.

"When you were here before," she said, "you ate an apple pie that wasn't more than half-baked, and yet you praised it to the skies. Now you have eaten a pie that no one need be ashamed of, but you haven't a word to say in its favor. I can't understand it."

"My good woman," said the preacher, "that pie you served me a few days ago was sadly in need of praise, and I did my full duty in that direction; but this fine pie, bless your heart, does not require any eulogy."

(Continued from page 946)

vision will be realized when "nation shall no longer lift up sword against nation, neither shall they learn war any more. The sword shall be beaten into a plowshare and the spear into a pruning-hook."

Let us rejoice in the privileges of American citizenship. But let us have not the provincialism displayed by ancient Nazareth, but the vision of the Saviour of all men. The sentiment, "My country, right or wrong!" is shallow patriotism; it is worse; it is treason against humanity.

We glory in America! God watched at Columbia's cradle. The Almighty directed her infant steps and led her to the discovery of the rich treasures with which he had endowed her hills and valleys, her mountains, rivers and plains. As we think of Jesus' message to the patriots of his day, may we take to heart the message for our day! May America fulfil her mission, sending forth to all the world the message of good-will and international brotherhood!

Same Old Liar.

(779)

John 8:44; 1 Tim. 1:10; Rev. 21:8.

In the year 1915 the organized liquor traffic of the state of Ohio went before the people with this threat: "If you throw out the saloon it means that 100,000 men and women in our employ will be numbered with the unemployed." But when this same organization sent in their official report to the state authorities for the purpose of taxation their sworn statement was that they employed only 6,000, and some of these were girls drawing the generous wage of \$3.50 per week.—G. A. Schreiber, Ex-mayor of East Liverpool, O.

Gratitude.

(780)

Ruth 1:16-17; Gal. 4:15; Acts 28:10.

In the Springfield Republican is an article which sets forth some of the ways the Belgians take to show their gratitude to America. Here is an instance:

Some months ago a motor-car belonging to the Commission for Relief in Belgium, through which has been distributed the vast quantity of food and provisions which America sent across the seas to the stricken nation, drove slowly through the streets of Louvain. The car flew the American flag, this being before the Germans prohibited such a thing on the theory, perhaps, that one flag, the German, was enough for a country. A woman, evidently of goodly station, well dressed, and refined, stepped in front of the machine, holding up her hand in signal to the American driver to stop. He did so, and the woman advanced toward the car. Paying not the slightest attention to either driver or his companions, who looked curiously on, she approached the forward part of the car, from the engine-hood of which rose the American flag. Simply she lifted one of the folds of the tiny emblem, bent over and kissed it. Then she turned without a word and walked off. And as the car resumed its journey there wasn't much conversation there either.

Harvest Time.

(781)

Psa. 7:16; 9:16; Esther 9:25; Gal. 6:7.

After a search that led half way round the world, Willard Yates Millar, of Chicago, was apprehended on a charge of forging his mother's name to the amount of \$140,000. With bitter defiance and cynicism he laughed at his mother's proffered forgiveness and said to a reporter: "I was born the son of thieves," he said with a shrug. "My father was one of the greatest swindlers of his day. So were his partners, and my mother was not innocent of the fact that her husband was getting his money unlawfully. What can you expect of me?"

That seemed to embrace the full measure of his philosophy.

And he accepted the releases of Mrs. Miller and the officials of the Illinois Trust and Northern Trust companies without gratitude, shame, or show of other emotion than indifference.

Sermon Points

A. J. Archibald

Blessed to Give. (783)

In the recent effort of the English Baptists to raise a million dollars for the support of aged ministers, an aged woman came to her pastor and handed him \$12.50 saying, "Give this to the fund." The pastor was surprised and said:

"How can you afford this; you have nothing but your pension and that is not enough to keep body and soul together?"

The woman replied, "I have saved this by little odd jobs, and by sometimes going hungry, that I might have something to give myself a decent burial with. But I now give it to the fund, and I will trust God to bury me as he did Moses."

The pastor tried to get her to take it back but she said, "Take it back! I was never so happy in my life as I have been since I decided to give it up to God!"

To God at the Last. (784)

In the middle ages two sons inherited large estates from their father, the older receiving the lands, and the younger the gold. The younger son was steady and mature and a born schemer. The older was a gay spendthrift. In order to carry out his desires the owner of the land borrowed largely from the younger son, and at last gave a mortgage on the estate. And all the while the other boy encouraged him in his travels and luxuries and expenditures. The day came, however, when the mortgage was foreclosed, and the older son was turned out into the world penniless. With a long curse he went away and became a monk and a priest.

A war came on, and those brothers, priest and gentlemen, fought in the same company. The field was won, and at the close of the day the priest missed his brother and went back over the field to find him. He was discovered bleeding internally. The end was near. And when he saw the priest draw near he cried, "Shrive me! Shrive me!" The older brother's hour had come. Now was his vow of vengeance to be made good. He sat down and smiled as the other craved in his death hour for one word of pardon from a priest. He had his brother in the hour of death, and mercy he refused.

He knew not, or forgot, that God had said, Vengeance is mine.

"Sins of the Fathers." (785)

An angel came to her who was to be the mother of Samson and told of the coming of the lad. And of course she told it to her husband. He was anxious for some further light. How shall we order our selves, and how shall we bring up the child, were the questions that he asked of the angel at the next appearance. Now notice the answer. It was, that "the mother must not eat anything that cometh from the vine, neither let her drink wine nor strong drink." If your child is to be the man that I tell you of this rule must be obeyed.

What a parable this is for the reformer of our day. If all fathers and mothers since that day had taken that advice we would be a different race. Those old English and Scotch and Irish and German and French ancestors of ours thought they could drink each other under the

table as often as they wanted to and it was no one's business. But we are weaker in body, and weaker in will, and often inherit a thirst for stimulants because of their sin. The sins of the fathers do find the children. O men live so that your influence on the generations to come will be for good!

Little Sins. (786)

In one of the modern works of fiction in which the plot is laid in the Klondike, the author tells of a man who had committed a great wrong and was overtaken by the avenger. The man who had come up to him overpowered him and could have taken his life with a knife or with his naked hands. But any such method of killing was too lenient for the case in hand. The criminal was stripped of his shirt, his hands were bound behind his back and the black flies and mosquitos did the rest. In a little while he was insane, and not long after he was dead. It is strange that such little creatures could be executioners of lordly man. One or a hundred could not have accomplished the task, but when they came in thousands the deed was soon done.

It is not otherwise with little sins. Men laugh at them. "What of it? We all have our little failings." But in the coming and the going of the years the man is murdered, the soul is dead inside. The man that was once so sensitive to the Divine calls no longer hears. Murdered by little sins!

You are Great! (787)

Men that accomplish the large things in the material world often despise their own ability when it comes to influencing men Godward. In 1857 the work of the Mount Ceniz Tunnel began. It was a tremendous undertaking for that day. They started on the Italian side and on the French side. They worked in from both ends. But with the old steam drills they could go in but three feet a day, and they had 42,000 feet to go. But they went on. Then the air drill came and each party now got out seven feet of rock in the 24 hours. Ten years went by and they are toiling at it yet, and the world grew impatient but the engineers knew where they were. Another year and another and another, then after thirteen years of drilling and pounding and blasting, the men on the Italian side heard the pounding of the air drills on the other side. A hole was quickly made; and there in the heart of the mighty mountain, four miles from the Italian, and four miles from the French entrance, two soiled hands met and clasped; for the deed was done! The two parts of the tunnel **came just together**, in the middle of the mighty heap of rock. One might have been a little too far up, or a little too far east or a little too far west. But none of these things happened. After 13 years of toil the two parties of workmen met fairly, and the two portions became one tunnel. Things like this are happening every year, now. Oh how mighty has man become!

And yet the very men who accomplish these large things when appealed to throw themselves into the work of the church often reply, "We have no ability." O men, you are made great! Do not despise your talents: you can influence men toward God if you will.

Evil Inside. (788)

Men are not lost because of the outside evils, only. There is something inside that responds to the lower calls.

In London's "Call of the Wild," he tells of the magnificent St. Bernard, the docile pet of a wealthy family in California, that was stolen and sold to the Klondike freighter. In this new life the dog became a veritable monster. He was beaten into submission to the owner; but he bowed only to the law of "club and fang." The old wolf instincts that long had lain dormant were aroused by the conditions. He fought and survived as wolves fight, and life is "to the strongest." He learned to cut the bull moose from the herd and bring him down. When his owner died he went out to the wolf pack and fought his way to mastery. From that time he became the most dire foe of Indians and game alike. The splendid St. Bernard had gone back and became the beast of prey. This was possible because there was something in the dog that responded to the howl of the wolf, the old nature was simply veneered over and under certain conditions the veneer was scraped off.

There is something in every man that responds to the evil that we meet. And this is the thing that we have most reason to fear. It is the inward response that gives force to temptation.

Sacrifice. (789)

In the early days of the French in Canada, those living at Quebec heard that the Iroquois were coming down the St. Lawrence, twelve hundred strong. If they reached the settlements they would burn the houses, and destroy the crops even if those who gained the fort were secure. They must not reach Quebec. So Daulac with sixteen followers volunteered to go up the river and meet them, and turn them back. On the way they were joined by forty-four Hurons and coming to the foot of a rapid which the Iroquois must descend, they built a little fort of stakes and stones and awaited the foe. And he came twelve hundred strong and hurled attack after attack against the little citadel. But those behind were fighting for country and for life. They beat off the enemy for days and days. But the water was exhausted and their parched throats refused to swallow the dry corn. But there was no thought of surrender and so the fight went on. But the task was too unequal even for men such as they and they were at last slain. But the Iroquois had learned to fear Frenchmen so that they never went on to Quebec. The seventeen brave Frenchmen had saved their countrymen's lives by laying down their own.

A Christian. (790)

In Dr. Dawson's Prophet of Babylon the deacon told of a young fellow who had come into the logging camp in the early fall and had been the butt of all the jokes and rough horse play of the camp, but had never lost his temper. After a time a man got the delirium tremens and the young fellow, whom they nicknamed "Paradise Lost," stayed up all night with him and helped him "fight them off." Another man had fever and it was no cross for Paradise Lost to come to him half a dozen times in a night to minister to his needs. The months went on and it was Christmas eve. The men were depressed. Para-

dise Lost had his chance. He whipped out a Sankey hymn book and began to sing, "There's a land that is fairer than day." Soon all were singing. Then he read from a New Testament about the birth and the death of Jesus. Next came his testimony:

"Boys, I am just like you, with one exception, I have a friend that some of you have not. And when I was in a fearful hole he pulled me out and said, 'Go to the worst place you can find and help to save others.' So I am here. I want you men to have this friend too."

There was no more laughing at Paradise Lost in camp that winter. "Now," said the deacon, "that man that lived and talked both did my soul good; you have to do and say, both." And the doing is the more important of the two.—A. J. Archibald.

Forgetting God. (791)

Not long since I went down to Fog Horn station, on Partridge Island, and was surprised to find such a complicated mechanism. There were two great steam boilers. In the next apartment were two reciprocating engines and an immense tank for the storing of compressed air. Then away up on top was the brass whistle with the horn, like the horn of a giant phonograph, pointing down the bay. When the operator sees signs of snow or fog, the fires are stirred, steam is gotten up in the boilers, the engines and the tank is filled to the bursting point with air. Then, by a clock-like mechanism, every minute the air rushes into the horn and gives one long full blast. All the ships upon the bay know where they are, and come safely into port. Now the boilers alone were useless, and the engines alone were dead. And the tank alone was nothing, and the horn alone was silent forever more. But when all four were connected then we have safety for our liners and our freighters and our little coasting craft.

My friends, a man was not made to go alone. He is nothing alone that is worth while. God and man were intended to go together. Be a part of the divine system. Alone you are useless.

The Coming of Jesus. (792)

It made a difference when Jesus came. Oh what a change!

I remember, when a lad, going back in the forest on a hunting trip with two older men. We went up streams and over lakes, carrying where the rapids were too swift, and so in course of two days we found ourselves 50 miles back in the heart of the woods. At evening we had not reached the camping ground, and must stop where we were, on an exposed plateau with stunted wood. We gathered what wood we could, and erected a canvas lean-to, and lay down before the fire to sleep. I was inside a heavy sleeping bag and slept until midnight, when I saw the two men shivering over the fire. They dare not sleep if they could, the cold was so severe. The fire must be kept up. I would take my turn. I gave Uncle George my sleeping bag, and Jim, the guide, took the two blankets and they were asleep in a moment. The wood that had been collected was about gone and for the next five hours I was wandering about looking for fuel. There was no moon. Just a few stars in the cold blue

dome. The trees were creaking and groaning. It was the haunt of the bear, the wildcat and the bull moose. And two hundred yards out to the north, then two hundred yards to the south, I went again and again till daylight seeking for fuel. I was but a lad and O the terror and dreariness of that night. But at length the eastern sky began to redden, then the sun rose and all those forest shadows were dispelled, and

the forest primeval had lost its terror and we three went singing on our way.

My friends, that dark, gloomy, terrible forest and my seeking after something to give us heat and light, reminds us of the world before Jesus came. But lo! he comes and as we see him the gloom is dispelled. The world has been different ever since Jesus came.

LITERARY ILLUSTRATIONS

J. E. RUSSELL

Exterior and Interior. (793)

When Gouverneur Morris was going to Europe, George Washington requested him "to buy him in Paris a flat, gold watch; not the watch of a fool or of a man desirous to make a show, but of which the interior construction shall be extremely well cared for, and the exterior very simple." Dr. R. H. Fisher truthfully says: "It is not a bad standard for a man as well as a watch—the interior well cared for, and the exterior very simple."

A Pointed Sermon. (794)

A Scotch preacher has recently told of a Scotchman who did not like the Sermon on the Mount; "there was too much morality in it."

Look Up. (795)

A traveler in southeastern France was told to climb a certain hill, and he could see the Alps, several miles away. He looked and looked, but could see nothing but the mists rising from the plains below. They commanded him, "Look higher," and then there towered within his delighted vision the snow-white peaks. Soul, lift thine eyes unto the hills, and there beyond the hills behold the helping, redeeming God.

Stevenson's Experience. (796)

In his autobiography, S. S. McClure says he asked Stevenson how he knew so well the feeling of extreme fatigue which he describes in his hero in Kidnapped. He laughed and said he had been through all that himself. Experience—that is what makes great books. It is the life of men in relation to God that makes the psalms and many other parts of the Bible so vital today. Jesus said, "We speak that we do know and testify that we have seen." I know a minister of very ordinary scholarly attainments whose experience of the things of God is so real and vital that it carries many a sermon to a successful issue.

Invincible. (797)

Pascal turned his ill health into a means of spiritual perfection. Wesley accepted the wreck of his domestic happiness as another call to his public work. John Henry Shorthouse regarded the painful stammer from which he suffered as a means of concentrating his energies on literature. If our end and aim be fruit-bearing we must be prepared to put happiness and unhappiness on one side as of comparatively little account. "I never allow myself," said Gladstone, "in regard to my public life to dwell upon the facts that a thing is painful. Indeed, life has no time for such broodings."—Thomas Majoribanks.

Face of Man. (798)

Perhaps no stronger man aided Lincoln in his mighty task than Edwin M. Stanton. When we think of his weight of intellect and tenacity of will, we sometimes forget his other more quiet qualities. He once noticed a certain man. On asking about him Stanton was told he held an office of responsibility in the department of the man he was addressing. Stanton said, "He is a rascal; look at his face. No man of his years should have a face like that. A man of fifty is responsible for his face." A short time after the man was discovered to be an embezzler, and was retired in disgrace.

Garfield's Anticipation. (799)

W. Robertson Nicoll has recently given a story of Garfield that is not familiar. Garfield, as is well known, was a lover of literature. He was infatuated with the Pickwick Papers. So much so that he put off reading the last part, holding the delight in sweet anticipation, and read again and again the first part. The Christian has the blessed memories of the past and the delights of the present and the anticipations of the future. But that future will never be exhausted. It is ever "more and more. All things are yours, things present and things to come."

World Without Pain. (800)

Newell Dwight Hillis has a little book with the title, "The Misfortune of a World Without Pain." In the catalogue of a certain dealer the title is, "The Misfortune of a World With Pain." The last title fits the thought of many better than the first title. A great scientist said once upon a time that the existence of a single human ache was an imputation upon the existence of a God of love. How Peter had learned of his Master when he said that it was possible to suffer as a Christian. And Paul's commission was, "I will show him how many things he must suffer for my name's sake."

God in Man. (801)

In McClure's Magazine, Edward Mott Woolley writes of B. H. Kroger, the great grocery magnate. The last paragraph of his article is: "Opportunity coupled with dynamics—that's about all there is to it. There is money sticking out all over this land of ours, but you've got to reach for it quickly or somebody else nabs it." So much for commercial opportunity. I read this sentence of the younger Booth of the Salvation Army: "The spark of the divine lies hidden and smoldering in the soul of the wastrel." The statement is expressive of the spirit of the entire Booth family. What eyes they have to discern spiritual and moral opportunity!

The negro woman who wished to look through the telescope to see her Lord, was as near the whole truth as the astronomer who saw only revolving planets. One was ignorant and superstitious; the other was blind.—W. R. Halstead.

SUCH AN INTELLIGENT DOG.

An old lady rented a furnished villa for the summer, and with the villa a large dog also went.

In the sitting-room of the villa there was a comfortable arm-chair. The old lady liked this chair better than any other in the house. She always made for it the first thing. But alas, she nearly always found the chair occupied by the large dog.

Being afraid of the dog, she never dared bid it get out of the chair, as she feared that it might bite her, but instead she would go to the window and call "cats."

Then the dog would rush to the window and bark and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared much excited and set up a tremendous barking.

The old lady arose and hastened to the window to see what was the matter, and the dog quietly climbed into the chair.

HER DECIDING ANSWER.

An evangelist was once conducting joint revival meetings in the two churches, Methodist and Presbyterian, of a small town.

Children's meetings were held every day at the close of school, first in one church and then in the other.

One day two girls who attended the Presbyterian church were discussing the meeting which was to be held in the Methodist church that afternoon, when Mary asked:

"What would you do if they should ask you to pray?"

"I wouldn't do it," answered Martha. "I'd just tell them I'm a Presbyterian."

HE WANTED THEM NOTICED.

If you are a boy, and can remember back to the day you wore your first trousers, you can understand how chagrined small Edward felt.

Edward was the proud owner of his first pair of pants. He put them on and strutted proudly into the parlor, where his father was talking with a neighbor—and waited. Nothing happened. He waited some more. Still nothing happened. He stood it as long as he could, then he remarked quietly:

"There are three pairs of pants in this room."

FOR A PATRIOTIC SUNDAY.

A patriotic service was held in the church of Glendale, Ohio, Dr. Calvin Dill Wilson pastor. At the morning service there were dedicated two gifts not long before made to the church—a silk American flag for indoor use and a silk church pennant, such as is used in the American navy to indicate a divine service to be held on shipboard. Early in the service the commander of the G. A. R., a general in the army, and the colonel of the state militia in uniform, walked

to the pulpit, escorting the flag. After a salute of the flag by a company of specially invited soldiers, the congregation arose, gave the salute and sang "America." Words of acceptance and dedication were spoken, then the officers escorted the flag to its standard on the platform. Receiving from the hand of a young man the church pennant, the pastor acknowledged the gift. After singing of "Fling Out the Banner!" the emblem was placed on its standard on the pulpit. As a religious emblem, the pennant received no salute. The navy church pennant is six by four and one-half feet, with a navy blue cross on white ground on each side, the cross being three by one and one-half feet and placed lengthwise on the pennant. This pennant is the only emblem ever hoisted over the stars and stripes.—The Continent.

(Continued from page 915)

WHAT IS CHRIST TO ME?

1. John 4:5-19. Christ, the Source of Living Water.

1. Outside of Him there is none.

2. But be assured, He is the One.

—H. Hoffmann.

2. John 6:48-51. Jesus, the Bread of Life.

1. In what sense He is it, bringing divine strength, light and comfort.

2. How He became it; coming from heaven, working divine life on earth, and giving Himself up to death.

3. For whom He is it; for those hungering for His grace.

—Schultze.

3. Rom. 6:3-11. Christ's Way, my Way.

1. With Him I go down into death;

2. With Him I arise to true life.

—Ahlfeld.

4. Rom. 6:3-11. From Death to Life. Text speaks:

1. Of the death we should die;

2. Of the life to which we arise;

3. Of the help we should seek therein.

—Claus Harms.

THE METHODIST EPISCOPAL GENERAL CONFERENCE IN BRIEF.

The General Conference at Saratoga Springs elected seven bishops—general superintendents—and two missionary bishops for Africa, one of whom was a colored man. It voted to establish stricter standards of ministerial education, to enlarge the deaconess work, to reduce the number of officers and committees in charge of the benevolences, favored national prohibition, moved the headquarters of the Church Temperance Society to Washington, endorsed woman suffrage, and sent an amendment down to the Annual and Lay Conferences for ratification admitting laymen to the annual conferences. The Conference refused to remove the "amusement catalogue" from the Discipline and substitute an advisory section, and refused to remove the time limit on the district superintendency.

But the deed for which the conference will be known in Methodist history was their response to Southern Methodism on the question of reuniting the two churches, which separated in 1844. A committee of twenty-five was appointed with power to negotiate with any of the churches of Great Methodism which might desire to join this union of American Methodism.

The conference adjourned to meet at the call of the bishops to complete this unification, it being understood that this would be at the time of the session of the General Conference of the Methodist Episcopal Church South, two years hence.

THE HOMILETIC YEAR—JULY

G. B. F. HALLOCK, D. D.

FOURTH OF JULY

THE SABBATH

FOURTH OF JULY

True patriotism is a blending of memory and hope, the backward look and the forward look. What there is in the past must work out into obligation here in the present and yonder in the future.

For one thing, we are not to forget God and our obligation to him.

The very existence of our democracy, its persistent problems and increasing intricacies, call for remembrance of God. It requires large motives and constant self-control to make a safe democracy, and these come out of personal relation to God. We have owed much in our past to a sound religion. At every crisis of our national life we have been guided by the counsels of faith. Memory challenges us not to forget God and our obligations to him in our day of prosperity and peril.

Nor are we to forget our brother nations and our obligations to them. We are blessed that we may be a blessing. Goldwin Smith gave a stone seat for the campus at Cornell University and chose for the inscription the sentence, "Above all nations is humanity." It should be easy for such a nation as ours to remember that. We are a composite of all nations. Here, if anywhere, the obligations of the whole world ought to be felt.

Suggestive Texts and Themes. (803)

Duties of Citizenship: Rom. 13:1-7. Every man integral part of government. Duty to be good citizens, praying for country, obeying laws, standing for laws, helping good causes. Not throw off responsibility for bad laws unless effort made to change them. Voting prayerfully, intelligently. Supporting national wrongs and true patriotism. Stand for world-wide peace. Good men not to be bad citizens. Christ first, country next. Country for Christ.

Lest We Forget: "The wicked shall be turned into hell, and all the nations that forget God." Psal. 9:17.

The Blessed Nation: "The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life." Psal. 128:5.

Citizens—For God: Psal. 28:1-9.

The Ideal Americans: "Who is my neighbor?" Luke 10:29. The Ideal Americans are the Ideal Christians who, as Dr. Charles L. White so pithily says, "recognize the brotherhood of all men. They count the vantage ground of birth as a sacred trust; bear fruit for the poorest of the newcomers; have no pride of 'face, nor place, nor race, nor grace.' They make broad not their phylacteries, but their sympathies."

True Patriotism: "Surely his salvation is nigh them that fear him; that glory may dwell in our land." Psal. 85:9. Patriotism is defined as the desire to serve one's country—a passion to better the condition of one's country.

Patriotism is usually associated with "devotion to the flag," with war and all its horrors. But one may serve his country by striving to make it a land of more abundant and accessible opportunity, of better homes, of greater happiness, of fewer graves rather than more.

A New Fourth of July: "Am I my brother's keeper?" Gen. 4:9. For a generation after the Declaration of Independence the Fourth of July retained its historic significance and was celebrated in a worthy way; but as its significance faded out, it degenerated into mere fireworks and noise until it threatened to become an intolerable nuisance. Reaction has set in against the noise and danger, and now there is a disposition to give the day a new significance. The movement to make it "Americanization Day" in which the naturalization of new citizens will be observed is one sign of the new spirit. But a broader idea would be to exalt the dignity and duties of citizenship. The element of celebration and recreation should not be left out of the day, but it should be saved from frivolity and folly.

Our Nation's Glories and Perils: Exodus 19:1-8. Perils: 1. Forgetting God. 2. Dissipation. 3. Materialism. Glories: 1. Its Christian statemen. 2. Its growing appreciation of the worthfulness and sacredness of human life. 3. A better tone in civic affairs.

The Foundation of National Greatness: "The entrance of thy Word giveth light." Psal. 119:130. The best foundation for a spotless flag is the open Bible.

Greatest by Great Service: "He that is greater among you, let him be as the younger, and he that is chief, as he that doth serve." Luke 22:26. That patriotism is purest that disregards opportunities for personal honor, and falters not when called to do the difficult duty, though it must be done in obscurity.

The Nation's Need of Men: "The Lord hath sought him a man." 1 Sam. 13:41. High-minded, manly, duty-going men are the chiefest need of any state or nation; for, without such men, no nation ever achieved distinction or attained to greatness. Whatever else a nation may produce, if it does not produce high-minded, manly, moral men, it is well on its way to decadence and death.

The God of Nations: "The Lord reigneth." Psal. 97:1. Nations perish. Empires fall. But God lives and reigns. He cannot die. "His throne is for ever and ever." The scenes of history change; the actors fall; but liberty and truth march on. The Lord reigneth and he meets with no accidents, no "whirling wheel of chance."

The Bible and the Flag: "The entrance of thy Word giveth light." Psal. 119:130. American audiences are not in the mood at present to hear "the eagle scream." Even the least thoughtful feel vaguely that "the times are

out of joint," and with the most hopeful it is an open question whether our statesmen have the wisdom, conscience and courage to set them right. But this day reminds the Christian citizen that God has joined together our Bible and our flag, and the preservation of either requires the preservation of both. Our republic is the child of a Bible faith; it was baptized in its infancy as consecrated to the God of the Bible, and its early training and schooling were in the fundamentals of a Bible morality. Whatever it may become in its maturity, in its infancy and youth it was a gift from God and a gift to God.

The Bible and Christian Citizenship. (804)

"Except Jehovah keep the city, the watchman waketh but in vain." Psa. 127:1.

There is an increasing tendency to relate the Bible to everyday life. No far-away mystic or theological interpretation of Scripture satisfies the modern man. We in these United States especially are a practical people, and we require from our religion, as from everything else, a serviceable aid in the matters nearest at hand. I. Citizenship is a very practical and important matter at present, and there is much in the Bible regarding it. In the Old Testament, laws and procedure, politics and religion were closely intermingled. Jehovah was the God of the nation as truly as of the individual.

II. It is taught in the Bible that good citizenship is a personal matter, a matter of honesty, paying one's debts, cultivating a keen conscience toward our neighbors, being unpartisan and developing the traits of mercy, peace and righteousness in all our dealings. The old sexton at Amesbury, Mass., was asked his creed; he answered, "I try to shovel a straight path; I shovel it wide; I shovel it clean." A good citizen, whether he shovels snow or sells merchandise or builds bridges, is a man of conscience in his work. Citizenship is more than casting a ballot; it is a life of righteousness.

III. The Master taught that the Christian citizen was marked by serving. His was a ministry of washing his disciples' feet, of healing, of going the second mile. It was the democracy of service, and the constitution of the Christian state was written in love. A great citizen is one who makes his life not a career simply, but a mission. This was what the psalmist called, "Keeping the city."—C. S. E.

Mammon a Nation's Destroyer. (805)

"Thou shalt not covet." Ex. 20:17.

One of the greatest dangers that threaten the republic is the commercial spirit, which would trample down and degrade even the highest aims and noblest ideas. An American poet, Nelson Gardner, has this wonderful stanza:

"Beacon of Nations is thy rightful name,
And always should thy states resemble stars.
Thy torch of freedom heavenward should flame,
Consuming chains, and melting prison bars;
But Mammon now thy native luster mars,
And often are thy people stricken down
Low as are serfs that kneel before a crown;
For gold is power, and man but grovels when
The purse is mightier than the sword or pen."

"What constitutes a state?
Not high-raised battlement or labored mound,

Thick wall or moated gate,
Nor cities proud with spires and turrets
crowned;

Not bays and broad armed ports,
Where, laughing at the storm, rich navies ride;
Not starred and spangled courts,
Where low-browed baseness wafts perfume to
pride.

No:—men, high-minded men,
With powers as far above dull brutes endued
In forest, brake or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and, knowing, dare
maintain—

These constitute a state,
And sovereign law, that state's collected will,
O'er thrones and globes elate,
Sits empress, crowning good, repressing ill."

The Price of Liberty. (806)

"And the spirit cried, and rent him sore, and came out of him." Mark 9:26.

Evil never surrenders its hold without a sore fight. We never pass into any spiritual inheritance through the delightful exercises of a picnic, but always through the grim contentions of the battlefield.

I. It is so in the secret realm of the soul. Every faculty which wins its spiritual freedom does so at the price of blood. All our finest virtues smell of battle-smoke. Apollyon is not put to flight by courteous request; he straddles across the full breadth of the way, and our program has to be registered in blood and tears. We are not "born again" into soft and protected nurseries, but into open country where we suck strength from the very terror of the tempest. "We must through much tribulation enter into the kingdom of God."

II. And it is even so in the life of the nation. Who ever knew a social evil yield without terrific struggle? When a nation grapples with one of its iniquities, the evil spirit cries and rends it sore. Every noble law upon our statute books which widens the empire of freedom was won through blood. Social or political freedom does not descend upon us in our sleep, gently distilling like the dew. Freedom comes to peoples through convulsions, through tempestuous contests, through long and weary trappings in the noon and midnight.

III. But the worst convulsion is usually just when the final conquest of an evil is almost assured. It is in the last gasp that our antagonist reveals extraordinary reserves of strength. The hardest conflict is always just before the devil is expelled. Let us therefore tighten our belts when our enemy calls out all his force. At him again! In these high realms the darkest hour is just before the dawn.—Dr. J. H. Jowett.

Our Nation's Glories and Perils. (807)

Ex. 19:1-8.

I. A righteous nation is a glorious nation. Isa. 26:2; Phil. 2:15; Deut. 14:2; Isa. 41:3, 11; Prov. 14:34.

II. The nation that trusts in God is a glorious nation. Psa. 33:12; Zech. 8:22; Acts 10:35.

III. The glory of prosperity and liberty. Deut. 28:1-14; Isa. 9:1-7.

IV. A nation's peril is drink. Prov. 31:4; Isa. 5:11, 12, 22; Isa. 28:1-7.

V. Pride is a great peril to a nation. Prov. 29:8, 23; Isa. 24:4, 21; Dan. 4:29-33; Jer. 48:7, 14, 15.

VI. Those nations that forget God are in great peril. 1 Tim. 6:5, 9; Jas. 5:1-3; Matt. 13:22; Isa. 5:8.—Rev. J. B. Guiney.

The Making of Good Citizens. (808)

If you are a sluggish citizen, you have no right to expect your nation to be wide-awake. If you are a selfish citizen, you have no right to expect unselfishness in the national leaders. If you are slothful, you have no right to expect them to be active; and if you are dishonest, you may properly expect dishonesty in them. As the people, so the rulers.

I. The first necessity, if you would be a good citizen, is that you must be willing to devote time to it. It takes time to learn about the nation, its government and its needs, and the men who are at the head of affairs. It takes time to talk over national affairs with others who are well informed, and it takes time to attend meetings, and go to the polls. No one can be a good citizen who wants all his time for his own selfish interests.

II. In the second place, no one can be a good citizen alone. You cannot be as effective as you should be unless you associate yourself with others. Join the Christian Endeavor Patriots' League. Join a political party. Attend the primaries and the political rallies and conventions.

III. In the third place, no one can be the best possible citizen unless he determines with God's help to count for all that is in him. Let your voice be heard, though you stammer. If no one else will take the lead, when you see the things that should be done, take the lead yourself. If no one follows you, go right on. Leave the results to God.

Knowledge, association, courage—these are the three principal requirements for an effective citizen. With them all, of course, comes reliance upon the guidance and the help of God. This is his nation. He has led it in the past, and he will lead it in the future, if its citizens, you and I and all other Christians, will only be led by him.—Author Unknown.

New Fourth For New Citizens. (809)

Have you in your town thought anything yet of the new idea for celebrating the Fourth of July? It is the proposal for an Americanization Day. In such a celebration held a year ago there was secured through the naturalization clerks of the courts the names of all immigrant residents who within twelve months preceding had been admitted to the American franchise. To each of these a special personal invitation was sent by the municipality, asking him to attend a "citizenship reception" in the city auditorium. Each man who presented at the door one of these invitations received a small American flag and a button displaying the seal of the city with the word "Citizen" stamped across it, and he was then shown to a seat of honor on the platform. Meanwhile, the body of the auditorium was filled with citizens of both foreign and native birth answering the public announcements that called for a great patriotic mass meeting.

The program began with patriotic airs played and sung, and then the American banner was unfurled while the great audience fervently recited in unison the oath of allegiance to the nation it represents—immigrants and all. Officials afterward spoke in behalf of the city, state and nation, preaching earnestly the obligations of patriotism toward all government and all law. Finally a foreign born citizen responded with warm pledges of the loyalty of America's adopted sons to their foster mother.

Civic and personal benefits of such an occasion to those participating, and to the entire city, are obvious. The foreigners, whether naturalized within the year or earlier, cannot fail to gain a heightened sense of the solemnity of what they have done in allying themselves irrevocably with the great republic. Native born Americans will have a quickened realization of their social and political kinship with these newcomers.

Make the Fourth Significant. (809)

Great progress has been made of late in making Independence Day "safe and sane." Why not also make it really significant in our national life? Let us make it, not only a day of commemoration of a glorious past, but also a day constructively productive of a better present and a greater future.

Make the Fourth of July our great national birthday, the one day in the year when new individuals are admitted to citizenship in this republic. Let the ceremony of administering the oath of allegiance be restricted to a single day, and let the service be dignified and patriotic. And why administer the oath of allegiance only to aliens who become Americans? Is it not important and highly desirable that every young man, though born in the United States and of American parents, shall also in a formal way acknowledge his citizenship and swear his allegiance to the Stars and Stripes?

How impressive and significant would it be if this were done on the Fourth of July!

Let there be processions, with flags and banners and bands. Let each race carry its own flag to the churches or schoolhouses or court houses. Let native-born American sons carry pure white flags without colors. Let there be welcome orations by noted citizens; and let responses be made by representatives of the different groups and races seeking citizenship. And when all the preliminary exercises have been completed, let the flags of the nations be lowered, let the Stars and Stripes be raised, and then, with uplifted right hands, let the new citizens pledge their loyalty and love for the flag and the nation of which they now become a part. Then let miniature American flags with the date upon them be given to each new citizen to take to his home as a life-long souvenir of admission to the great Republic.

Thus shall we make the great and glorious Fourth, not only a day of commemoration of a great past, but constructively productive of a greater future. Let every new citizen, whether native or foreign born, enter upon his citizenship rights and duties only after formal admission to citizenship and public expression of allegiance.—Sidney L. Gulick, D. D.

THE SABBATH

The Sabbath is a holy day, set apart by the Lord for the well-being of our race. It is a physical need that we should rest one day in seven from our ordinary toil. It is a spiritual need that we should have our spiritual natures directed on special days to sacred thoughts and themes. God has set apart this one day in seven, and has directed us to keep it holy.

All time, of course, is holy, in the sense that we should not use even one minute of it in doing what is sinful. One might use his money righteously, spending not a dollar of it for any sinful or vicious purpose, and yet he might be only a selfish miser, devoting none of his money to the Lord's use. A certain part of our time and of our money must be set apart to the Lord's use.

Not one of the commandments has ever been repealed. No change in morals has ever made it right to kill, to steal or to bear false witness. The only one that any person dares claim to be repealed is the Fourth Commandment, and wherever any one makes this claim it is because he wishes it so. It is distasteful to feel the pressure of the Sabbath, compelling attention to sacred themes and putting a temporary stop to the tide of secular business.

We need the Sabbath for a thousand reasons. They who improve its hours find themselves built up in spiritual life and find strength for the days of coming life.

The Sabbath is slightly esteemed by multitudes. Many trample it under foot. Fellow pastors, shall we allow ourselves to be carried on in the tide of the world? Let us stand for God, for his church, and for his Sabbath. To those whose hearts are right, the holy Sabbath is not a servitude, but a joy and a delight.

In the summer time there is the greatest amount of temptation to Sabbath desecration. In the early part of the summer, therefore, is a timely season for us to put emphasis on the duty as well as the privilege of the keeping of Sunday for the great things of the soul.

Suggestive Texts and Themes. (810)

Periodicity as a Law of Nature.

Achieving the Christian Sabbath.

Cut from the Loaf: "Render therefore unto Caesar the things which are Caesar's," etc. Matt. 22:21.

The Consecration of One Day in Seven. Jer. 17:19-27.

God Sanctified the Sabbath. Ex. 31:12-14.

The Sabbath. I. A day of rest. Heb. 4:9. II. A day of liberty. Mark 2:27. III. A day for Scripture study. Acts 15:21. IV. A day for necessary work. Num. 28:9, 10. V. A day for communion with Christ. Matt. 18:20. VI. A day for worship in God's house. Luke 4:16. VII. A day for doing good. Luke 13:16.

The Sabbath a Day of Witnessing. Acts 17:1-4.

Ways of Using the Sabbath. (810a)

Mark 1:21-34.

I. It is safe to say that Christ's way of using the Sabbath is a good way for any of his disciples to use it. Christ's idea of Sabbath rest is not "a day of sleepy inactivity" or of bodily repose, but rather a cessation from worldly pursuits that we may find opportunity to worship God and to devote ourselves to his service.

Jesus made it a day of ceaseless activity for the glory of God and the good of men.

II. In the house of God. Luke says (4:16), "As his custom was, he went into the synagogue on the Sabbath day." This expression, "As his custom was," carries us back to his childhood and young manhood, and we learn what the habit of his life had been.

III. What is a well-spent Sabbath? "A day spent in such a way as to honor our heavenly Father and help our fellow-men, with no thought of self-gratification." If we were mere animals, our creator might be satisfied to have us use the Sabbath hours simply for bodily rest, but we have intelligent minds and immortal souls, and the Sabbath is given us that we may "grow Godward." This Sabbath in the life of Jesus illustrates the statement regarding the proper observance of the sabbath in Isaiah 58:13, 14.

Our Modern Sabbaths. (811)

Matt. 12:12.

1. The Sabbath made for man. When Christ said that, he did not abolish the Sabbath, but confirmed it. The Sabbath is made; it is God's gift to man.

2. But did he not abrogate the Saturday Sabbath? To be sure, the apostles, after the resurrection, observed the anniversary of that great event rather than the day when Christ lay in the grave; but the Fourth Commandment merely requires us to rest one day in seven. "The seventh is the Sabbath," and we are not told where the count should begin.

3. But do we do right to change the name to Sunday, as if we were sun-worshippers? The "sun" may be understood as pointing our Christ, "the Sun of righteousness."

4. The negative Sunday. Many persons trouble themselves greatly about what ought not to be done on the Sabbath. "One should not write letters nor make calls, nor read newspapers" and the like. Look on the positive side. There are certain things that all Christians agree should be done on Sunday; and if you do those things, you will have no time for the debatable matters.

5. Sabbath rest. The body needs one day's rest in seven. It has been proved that workmen, with such a rest, will accomplish more than by unremitting labor. "One day in ten, prescribed in revolutionary France, was actually pronounced by physiologists insufficient. Even in the contrivance of one day in seven, the Sabbath was arranged by unerring wisdom." Dr. Crafts, in *The Sabbath for Man*, copies Dr. Haegler's chart illustrating the physiological fact that the usual night's rest represented by the upward curves, does not quite suffice to restore the body after the day's work, represented by the downward curve. Unless, therefore, the Sabbath rest brought the body to the normal again, it would run down hill continually.

6. Sabbath worship. This also is rest. "To do nothing is physical rest; to be engaged in full activity is the rest of the soul." Is this day in seven too much to use in learning about your new home and preparing yourself for it? A boy averages 10 years of school, 8 months in the year, or 1,750 days. A man of 60 years has had, since his tenth year, 2,600 Sabbaths. If he

uses them in listening to sermons, studying the Bible in the Sunday School, reading the best books, and actively promoting the work of the church, he will have gained an adequate education for his new life in the next world. The Sabbath is the greatest educational institution on Earth.

7. Preparation for the Sabbath. "Six days shalt thou labor" is just as much a commandment as "on the seventh thou shalt rest." "It is the most utter perversion of this law to treat the day of rest as if it were God's, and the days of work as if they were man's." Nothing is more certain to spoil Sunday than the remembrance of half-completed tasks.

8. A searching test. Your attitude toward the Sabbath is the best possible test of your spiritual condition.—P.

An Aviator's Resolve. (812)

C. P. Rogers, the aviator, so it is reported, has determined not to again make any aerial flights on Sunday. In spite of the protest from some of the Christian churches of Pasadena he finished his flight to the ocean on Sunday, but received a bad fall. While in the hospital recovering from his bruises he wrote one of the pastors of the city, "I am through flying on Sunday. All my falls have been on Sunday. The last time many people offered prayer to keep me from going up. When a thing is so important that it calls for prayer it is time something was done. I'll not fly on Sunday again!" It is fortunate his life was spared until he came to his senses.

Supreme Court Justice's Testimony. (813)

The late Justice of the Supreme Court, John M. Harlan, said: "I believe that the due observance of the Sabbath as a day for religious worship and contemplation is required by commandments of God, and is vital to the purity and integrity of the social organism. While the state may not deal with this question in its purely religious aspects, it may deal with it as involved in the right to have one day in seven set apart, under the sanction of law, as a day on which unnecessary labor shall cease upon the part of all, thereby securing for each person an opportunity for that rest of body and mind which the public health and the public safety demands."

Schools of Liberty. (814)

Advocates of the holiday Sunday sometimes cry out that the quiet American Sabbath is "inconsistent with liberty." However that may be, their Continental Sunday has ever been found consistent with despotism. Hallam says that the despots of Europe have cultivated a love of Sunday pastimes to keep the people quiet under political distresses. That is, the holiday Sunday, which foreigners of the baser sort parade before us as the very insignia of personal liberty, instead of being that, is its substitute, the tinsel bauble that shrewd monarchs have given to grown-up babies in place of the ballot of self government. One does not need to read the Bible, but only history, to resist the Continental Sunday as the friend of both monarchy and anarchy. One does not need to be a Christian, but only a patriot, to hold fast to the American Sabbath as the school of liberty.—W. F. Crafts, D. D.

Foolish Sabbath Prohibition. (815)

The Pharisees of the ancient time made many foolish Sabbath prohibitions. They strained out a gnat, but swallowed a camel. For instance, reaping and threshing were forbidden, hence it was asserted that plucking grain was wrong because it was a kind of reaping, and rubbing off the husks was a sin because it was a kind of threshing. "If a woman were to roll wheat to take away the husks, she would be guilty of threshing. If she were cleaning what adheres to the side of the stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing it."

"It was seriously argued that to walk upon the grass with nailed shoes was a violation of the sabbath, because it was a kind of threshing, and to catch a flea upon one's person was a violation, because it was a kind of hunting; and it was gravely debated whether one might eat a fresh egg on the first day of the week, since, in the order of nature, it had probably been prepared by the hen on the seventh." The Pharisees' interpretations were like the barnacles on the bottom of a ship. We should remove the barnacles, but keep the ship.

A Sabbath-Keeping Engineer. (816)

The Erie Railroad has recently added to its equipment an engine that is designated as "the world's greatest locomotive." The total weight of the engine is 853,050 pounds. Its tractive force is 160,000 pounds. It has a tank capacity of 10,000 gallons, and a coal capacity of sixteen tons. It has six cylinders, two of them high pressure, 36 inches by 32, and four low pressure, 36 inches by 32. The outside diameter of the driving-wheels is 63 inches and at the center the diameter is 56 inches. Its length is 105 feet. In a test it actually hauled 251 fifty-ton fully loaded gondola cars making a train of 36,824,000 pounds. It is capable of hauling 640 freight cars in a train $4\frac{3}{4}$ miles long, and weighing 90,000,000 pounds. The engine is used for pusher service on the hill between Susquehanna, Penn., and Gulf Summit, N. Y.

The engine has been named Matt H. Shay. The Erie Railroad names its engines after its most successful engineers. The story of Matt H. Shay, the man, is as interesting as the story of Matt H. Shay, the engine.

Matthew Henderson Shay was at one time a freight engineer on the Cleveland & Youngstown division of the Erie Railroad. In 1865 he became a Christian and joined a church. His promotion was rapid till he attained his chief ambition, a passenger engineer. For a time he took regularly his Sunday turn. In 1881 while attending a Methodist camp-meeting, the matter of keeping the Sabbath day holy came to him with force, and he went to the master mechanic, and told him he would wheel ore at a dollar a day before he would violate his conscience by running a Sunday train. The official thought too much of Matt H. Shay to discharge him, and instead he was put back on the freight run he had worked on before his promotion. The officials tried him thus for a time; and, finding that he was absolutely sincere in his statements and convictions, they gave him back the passenger run with the stipulation that he should not be obliged to work on the Sabbath.

The Erie Railroad has thus honored a man of strong principles who was willing to sacrifice for the sake of conscience, by making the world's greatest locomotive his monument.—John R. Clements.

Written in Man's Physical Nature. (817)

"The Sabbath was made for man." The law of rest one day in seven is written in his physical nature, a fact established by the testimony of eminent professional and business men. Physicians tell us that the number is not small in our insane asylums, of those whose brains gave away because they violated this law of the Creator. One writer of distinction affirms, "We never knew a man who worked seven days in a week, who did not kill himself or kill his mind." A flour-mill was worked continuously seven days a week. After awhile a change of superintendents was made, and the works were stopped at eleven o'clock Saturday night, and started again at one on Monday morning. The result was, that the same men ground many thousands of bushels more than had ever been ground in that mill, and these men were more healthy, punctual and diligent. Some years since, this question was submitted to a club of twenty of the most prominent physicians of London: "Is the position taken by Dr. Farre, in his testimony before the Committee of the House of Commons, in your view, correct, that the men who labor six days in the week will be more healthy and live longer, other things being equal, than those who labor seven, and that they will do more work, and do it in a better manner?" The reply was unanimously in the affirmative.—A. E. Kittredge, D. D.

Sabbath Work Don't Pay. (818)

A London banker says, "I came to London thirty years ago, and I have had a great deal of observation, and I have noticed that the bankers who went to their places of business on the Sabbath, and attended to affairs and settled up their accounts, failed, and without one exception." A Boston merchant says, "I have observed a long while, and I have noticed when out on the Long Wharf merchants kept their men busy loading vessels on Sunday, and at work from morn until night on the sacred day—I noticed that all those merchants came to nothing." "Gentlemen," said a merchant, although he is a man of the world—"Gentlemen, it don't pay to work on Sunday!"

EVERY MEMBER FELLOWSHIP CANVASS.

One of the best things we have seen worked out in a church recently was the every member fellowship canvass made by the men of Centella Methodist Church, San Jose, California. The men of the Brotherhood went out two by two one Sunday afternoon and visited most of the homes of the people. Of course, the members were requested to remain at home that afternoon so as to give the callers a hearty welcome.

We were present at a later meeting of the Brotherhood and heard the men tell the story of their canvass. It was not only interesting but it was encouraging to note how earnestly the men told of their experiences. Some of them hesitated at first but after they had made a few calls they began to enjoy themselves and

some of them wished they had more calls to make.

One man related a case of a family that was called on that was "sore" at something (to use his language) and he and his partner remained at that home for an hour. He seemed to think the trouble had been healed and that the family would come back to the church. One man said that one family requested prayers.

We commend this plan to churches of all sizes. It was worked out very successfully by men in Plymouth Church, Seattle, and we have known of other successful campaigns of that sort. Such a canvass where the callers do not ask for money forever does away with the criticism that so many people make, and with good reason, that the church people never call except when they are in need of money! This plan is a splendid preparation for the every member canvass. Where it is possible a complete canvass of this kind should include the women as well as the men.

THE LAND OF BEGINNING AGAIN.

I wish there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches
And all our poor selfish grief
Might be dropped like a shabby old coat at the door,
And never be put on again.

I wish we might come on it all unawares,
Like a hunter who finds a lost trail;
And I wish that the one whom our blunders had done
The greatest injustice of all,
Could be at the gates like a friend who still waits
For the comrade he's gladdest to hail.

We would find all the things we had intended to do,
But forgot and remembered too late—
Small promises broken, little praises unspoken,
And all of the thousand and one
Little duties neglected that could have been perfected—
Then life would have been a beautiful token.

It wouldn't be possible not to be kind,
In the Land of Beginning Again,
And the ones we'd misjudged and the ones we had grudged
Their moments of victory there,
Would find in the grasp of our loving hand clasp
More than penitent lips could explain.

For what had been hardest we'd know had been best,
And what had seemed loss would be gain;
For there isn't a sting that would not take wing,
When we've faced it and laughed it away—
And I think that the laughter is most we are after
In the Land of Beginning Again.

So I wish that there were some wonderful place
Called the Land of Beginning Again,
Where all our mistakes and all our heartaches,
And all our poor selfish grief
Could be dropped like a shabby old coat at the door,
And never put on again.

[This poem is given in response to requests of those who saw part of it in an Expositor article by Wallace M. Crutchfield. Author is unknown.—Editor.]

The near-sighted woman who talked to an Indian in front of a cigar store about his soul's salvation declared afterward that she would rather talk to a wooden man than be a wooden Christian and never talk to anybody.—The Christian Herald Almanac.

THREE KINDS OF PREACHERS.

The late Archbishop of York is said to have classified preachers of the Gospel as follows: "There are three kinds of preachers. The preacher you can't listen to, the preacher you can listen to, and the preacher you can't help listening to." Of the three classes, the last is in a very decided minority.

Old Thomas Boston, the author of "The Fourfold State," who died about one hundred and seventy years ago, said that in his day there were four different kinds of hearers: First were the sponges, who sucked up everything indiscriminately and let it run right out again; second were the sandglasses, that let what entered at one ear pour out at the other; third were the strainers, that let the good go and retained the bad; and fourth, the sieves, that separated the good grain from the chaff, and retained it to feed upon. If all preachers and hearers were like the last named class, what royal times there would be in the Church of Christ!

LYMAN BEECHER'S WAY.

Lyman Beecher was a great and powerful preacher, but full of individualities and eccentricities. His peculiar habits are seen in his method of preparing sermons, as illustrated in Annie Fields' "Life and Letters of Harriet Beecher Stowe," Mr. Beecher's daughter. She says: "If he was to preach in the evening he was to be seen all day talking with whoever would talk, accessible to all, full of everybody's affairs, business and burdens, until an hour or two before the time, when he would rush into his study (which he always preferred should be at the topmost room of the house), and, throwing off his coat, after a swing or two with the dumbbells to settle the balance of his muscles, he would sit down and dash ahead, making quantities of hieroglyphic notes on small stubbed bits of paper about as big as the palm of his hand. The bells would begin to ring, and still he would write. They would toll loud and long, and his wife would say, 'He will certainly be late,' and there would be running up and down strings of messengers to see that he was finished, until, just as the last stroke of the bell was dying away, he would emerge from the study with his coat very much awry, and come down the stairs like a hurricane, stand impatiently, protesting while female hands that ever lay in wait adjusted his cravat and settled his coat collar, calling loudly the while for a pin to fasten together the stubbed little bits of paper aforesaid, which being duly dropped into the crown of his hat, and hooking wife or daughter like a satchel on his arm, away he would start on such a race through the streets as left neither brain nor breath until the church was gained. Then came the process of getting in through crowded aisles wedged up with heads, the bustle, the stir, and hush to look at him as, with a matter-of-fact, business-like push, he elbowed his way through them up the pulpit stairs.

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CRITICISING THE PARSON.

There are probably few men who so constantly, and on the whole with so little reason, come under the critics' lash as the parochial clergy. The Rev. F. Rothwell Dean, rector of Reddish, Manchester, England, published in his parish magazine a list of the "trials of a parish priest." The list includes the following:

If he delivers a written sermon he is a back number; if he preaches extempore he is a shallow thinker; if he is not always calling upon his people he is unsociable; if he visits to any extent he is a "gadabout"; if he demurs at acting as a man-of-all-work he is lazy; if he rings the bell, lights the fires, and performs a score of other odd jobs it would be better if he spent a little more time in his study; he could then give his congregation more intellectual sermons; if he is married "he is an awfully nice fellow, but his wife doesn't amount to much"; if he lives in single blessedness woe be to him, all the eligible—and many of the others—never speak to each other at the guilds and parish social, or else they do speak—gossip; if he is content on a small stipend he is "cheap"; if he timidly asks for a larger stipend, to live decently and in order, "he is worldly-minded."—The Living Church.

FOR A PARISH TRACT.

In some quarters the church tract is not being used because there are so few that seem to meet the exact need. Years ago the great leaders used to write tracts and circulate them freely. Why should not modern ministers do the same?

The following, copied from a stray leaf of a church paper, is worth printing in the form of a folder or tract, or in your calendar or church paper. It is entitled, "To Make a Church Prosper."

Attend all the services regularly.

If it rains or snows, make a special effort to go.

Never miss a prayer meeting needlessly.

Invite some one else to go every week.

Take part in the meetings. Be ready to give a reason for the hope that is in you with meekness and fear, and to speak well of Christ and the church.

Think of the services through the week, speak of them to others and pray that they may be attended with divine blessing.

Pray for each member so far as you may know them, especially for the sick and poor.

Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all his people. His preaching will improve wonderfully under such conditions.

Note the absence of members, not to criticize or find fault, but to show the proper attention in case they are sick, or encourage them if they are cast down, to restore them if they are wandering.

Speak to strangers and invite them to come again.

Accept gladly any work assigned to you, but never show a spirit of envy when others are promoted in the church.

Never encourage strife, but be a peacemaker.

Never speak of the faults of others to your neighbors and never to those who have made mistakes, unless it be for the purpose of correcting them, and then be sure to do it in love.

Give cheerfully, according to your ability.

If able, take a church paper.

If the pastor or some one else is struggling under a heavy load, take hold and help.

Never insist on having your own way against the majority and never insist on over-riding a majority with careless indifference.

Make some unconverted soul a special subject of daily prayer. Persevere in prayer together with judicious effort, until that one shall be brought to Christ. Then begin at once to bring another in the same way by prayer and personal effort.

If you know persons who might be gotten into your church or Sunday School report to the pastor or Sunday School superintendent.

If we knew that such simple rules as these would give us a good harvest, or insure physical health, or make us rich, as well as we know that they will make the church pros-

per, would we not all begin at once to observe them? These things we can all do. No special talent is required. By so doing ye shall bear much fruit.

Its social instincts must be awakened, there must be opportunity for exchange of spiritual experiences and for friendly conferences in regard to things pertaining to the Kingdom, the powers of self-expression must be cultivated and latent capacities called into use.

If the church believes that all Christians are indeed priests unto God, then the midweek service ought to give scope for the exercise of their priesthood. The Sunday service is of necessity monarchical. The preacher does all the reading and all the speaking and in many churches all audible praying. The midweek meeting should be democratic. If the redeemed have anything on their mind or in their heart they ought to be given a chance to say so.

If it is not well for the minister to do all the talking, so is it disastrous for any two or three laymen to do it all. If it is generally known that Mr. A is going to offer prayer, to be followed by Mr. B, unless perhaps Mr. C gets ahead of him, in which case Mr. B's turn will come a week later, and if it is well-nigh certain that Mr. D and Mr. E are going to say the same things which they have said twenty times already, it is hardly to be expected that any considerable number of wide-awake men and women are going to make a practice of sacrificing themselves on the altar of the midweek service.

The minister must suppress himself, and he must also squelch any brethren who are irrepressible. This can be done by changing the form of the meeting. Meetings should rarely be alike through any two consecutive months. The first law of a successful midweek service is variety. But to have variety there must be a resourceful leader. To be a successful conductor of a midweek service a man must be as courageous as Daniel, as meek as Moses, as full of faith as Abraham. He must have the daring of Peter, the sweetness of John, the versatility of Paul and the patience of Job.

UNUSUAL.

"The great strategist of the present war," said Simeon Ford at a banquet in New York, "is Marshall von Hindenburg. But Hindenburg himself is nothing to a chap I know in Orange."

"This Orange chap," explained Mr. Ford, "got his salary raised a year ago and his wife hasn't found it out yet."

We asked a man one day if he was a Christian. He replied: "Yes, I have been a Christian off and on for twenty-five years." That is the trouble with a lot of church members—they are Christians "off and on." Some of them mostly "off."

The old banker loved to count the gold in his bank. Every morning he would get out a sack of the yellow metal and count it. One morning a customer came in and saw him at his desk handling the golden eagles—saw the smile of satisfaction that played upon his face. He said to the old man, "Good morning," but there was no response from the counter of money, only a hurried, annoyed glance at the customer. The visitor leaned toward the old man and said, "Excuse me, sir, I did not mean to disturb your worship."

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Henry W. F. Frost, Rev. W. H. Geistweit, D. D., Rev. J. W. Rogan, D. D.,
Rev. John Henry Jowett, D. D., Rev. John Richelsen, D. D.

UNCOMMON CHRISTIANS

REV. HENRY W. F. FROST

Text: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Dr. Young, the author of Young's Bible Concordance, has suggested that the text may be translated as follows: "I am come that they might have life, and that they might have it above the common." Taking it for granted that this is an allowable translation, we discover that Christ foresaw two possible results to his redemptive work; the producing of disciples who should have life in a common sense, and then of those who should have life in a sense above the common. We reasonably conclude, therefore, that Jesus foretold in these words that there should be two classes of Christians: first, common Christians, and second, uncommon Christians. As to his desire in the matter, then and now, the text leaves us without doubt.

As we look upon the lives of Christians at large, and as we test them by the standard thus given by Christ, the outlook is disappointing and discouraging. There are, thank God, thousands and tens of thousands of those who have life; but, in all love and yet in all honesty, we must admit that those who have the life that is more abundant are the few among the many. And it is no light matter that this is so, since it is the living on common planes of life which makes common action possible and uncommon action impossible. For a low-living church will never produce anything else but a low-level product of experience. It is a vital question, therefore, what the Master means when he declares that he would have his disciples to be uncommon Christians. And it is this question which we desire to face. What, then, is an uncommon Christian?

I. First, I would say that the uncommon Christian is one who makes God's Word his only, and his constant, rule of faith and practice. Now, there are many people who say that they do this, and who would be shocked to think that they do not, but who are far from living out their lives on any such plan. In the first place, while they read, they do not study God's Word. And in the second place, even when they do study the Word, they do not do this from a personal standpoint, in order to correct their lives where they are wrong, and to develop their lives where they are already right. And in the third place, they do not continually keep their souls under the power of the Word, that its principles and commandments may be operative and effective upon the whole conduct of life. And in such a case it is not theory, but practice, which counts. We may hold the theory that all of God's words are "spirit and life." But if we do not, by prayer, faith, and practice, make them spirit and life, they will never become such to us. In such

an event, however evangelical we may be in holding to the divine inspiration and authority of Scripture, we shall inevitably fall below the level of the Scripture and become nothing but second rate, or common, Christians. The uncommon Christian, then, is one who not only reveres the Word, but meditates upon and obeys it to the full.

II. Second, the uncommon Christian is one who lives out his life, having no confidence in the flesh, but having all confidence in the person and power of the Holy Spirit. To such the Master's Word, "That which is born of the flesh is flesh," is full of meaning. It signifies that experimentation as to the flesh needs no repetition; that it has been found out, once for all, that the flesh is inherently and infinitely bad; and that there is just cause for the divine edict to go forth against it, pronouncing it beyond alteration or recovery. To such a one also the words of the Holy Spirit, "Be filled with the Spirit," and "Walk in the Spirit," are not mystical and illusive, but understandable and practical. They signify that there is a third person of the trinity, who is God the Holy Ghost; that he dwells in and with the believer; that he interprets the Word and Christ to the soul; that he restrains from evil and constrains unto good; that he is able to do all things in and through the Christian which God requires to be done; and hence all life is to be begun, continued, and ended in him.

Now, no Christian can hold and practice such truths without being lifted up and out of common living. God and Holy Ghost is heavenly in being, in thought, in word, and in action. And when such a one as this possesses the life, the immediate and continual result is an exaltation out from the common into the uncommon. This produces an uncommon Christian.

III. Third, the uncommon Christian is one who, having accepted Christ as his Saviour, makes him once and forever the absolute Lord of his life. Our text suggests that Christ may occupy two possible relationships to the soul. And experience proves that this is so. Hence men often know Christ as their Saviour, and yet do not know him as their Lord; while not a few Christians make it plain that they know him both as Saviour and Lord. It is such facts that give point and application to the word of the Apostle Peter; "Sanctify in your hearts Christ as Lord." In other words the apostle, writing to Christians, exhorted them to perfect their lives by making a sanctuary of their hearts and by enshrining and enthroning there the Christ, not simply as Saviour of the life, but also as its great and glorious king.

Now, there are not many Christians who have thus exalted Christ, and who have thus come to know the blessings of the lordship of Christ.

Therefore instead of their lives being Christ-managed, they are self-managed. And the result is disastrous. For any such life, in the nature of the case, must sing lower and lower until all that is left is bare life, until the man himself is of the earth earthy. It is of such lives the Spirit speaks when, referring to the world beyond, he says, "Saved, yet so as by fire." But the Christian who makes Christ Lord knows no such experience, now or hereafter. Now, it is "joy unspeakable and full of glory"; and hereafter it is "an abundant entrance" and "the glory that excelleth." And such a one is an uncommon Christian.

IV. Fourth, the uncommon Christian is one who has the vision of those who walk in heavenly places, and who sees things from the heavenly and larger standpoint. It is impossible that there should be anything little or mean about a man who has entered into the resurrection and ascended life of Christ. Even an aviator and a balloonist learn to see and talk big. Much more is this true of the man who takes his place above clouds and stars and moon and sun, even upon the throne of God. To such a man earthly things look far away; and what he sees he views in whole and in perspective. For instance, he no longer sees denominations and churches; he sees the church of Christ which he purchased with his precious blood, and all its members are his brethren. And he no longer sees his country and nation; he sees that God "has made of one blood all nations of men," and that all men, so far as natural relationship and claim are concerned, are his kith and kin. And seeing big, he also feels big. The heart that was little expands, and the life that was self-centered breaks forth into prayer and gift and service for all men everywhere.

But it is a well-known fact that these are not common conditions among men. Alas, they are very uncommon. Most men live in the valleys. There are but few who dwell upon the mountain-tops. The uncommon Christian, however, does this. His life, experimentally, is hid with Christ in God. And the result of this is the uncommon experiences of the uncommon Christian.

V. Fifth, the uncommon Christian is one who gives his life irrevocably to God for the saving and sanctifying of the souls of men. I do not mean by this that the uncommon Christian necessarily becomes a minister, evangelist, or missionary. These will always be exceptional persons amongst men. I mean rather that all such persons realize their priestly calling, and fulfill their service, in God's appointed place and way, in sacred devotedness of mind and heart. It may be that the person is a business man; but his business is not first, for God is first, and whatever wealth he may obtain is laid down at the Master's feet for his own ownership and use. Or it may be that the person is a serving-maid; but every duty is faithfully and joyfully performed as unto Christ, and the life in its humility is fragrant with the power of the Holy Spirit.

In such cases, whatever the station or work, the end in view is the glory of God and the good of men, and this end is reached by prayer

and service and testimony. Clearly, such a person is detached from the earthly and attached to the heavenly; and with him even the common of life becomes gloriously uncommon. In short, such a one has become an uncommon Christian, and the result is, whoever he is, that he is made a blessing to the ends of the earth. I know a scrub-woman who, at last accounts, was supporting by her hard-earned and hard-saved money thirty Bible women in foreign lands. She is indeed an uncommon Christian.

IV. And lastly, the uncommon Christian is one who, in the midst of the blessings and joys of earth, however much he may be favored and used of God, never forgets that his true portion is not in earth but in heaven and that the true hope of his soul is found in waiting for the coming of Christ. It is terribly possible to turn the blessings of God into a curse, to pray, to serve, to sacrifice, to be chosen of God as one who is to be blessed and who is to be a blessing, and finally to become engrossed with the earthly things and to neglect the heavenly things, to become enamored with the blessings and to forget the blesser, to fix one's heart on the work and to turn away from the worker, to leave one's first love and no longer look and long for him who alone is the bridegroom of the soul. Yes, it is terribly possible to do all this, unintentionally, gradually, almost unconsciously, but surely, steadily, increasingly, until the last word that one would wish to hear would be, "Behold, I come quickly!" And the end of these things is death, so far as real living is concerned. For the true man of God never puts first things second, and he never ceases to remember it is only in Christ's presence that there is fulness of joy, and only at his right hand that there are pleasures for evermore.

The uncommon Christian, therefore, is one who walks with head erect, with eyes lifted, and with gaze fixed. Busy as he may be, occupied intensely as he must be as a faithful steward of God, he yet waits and longs for that hour to come when he may hear the voice that is like many waters, and see the face that is like the sun shining in its strength. And so looking and longing he is made increasingly, even here and now, like the one whom he loves and serves.

A story is told to the effect that a farmer once took an eagle from its nest and put it with the fowls of the farm in the barnyard. There the eaglet walked to and fro, to all appearances no better than a hen or a duck. But days passed, the leaden skies of winter gave place to the blue of springtime, and the eagle became a full-grown eagle. Suddenly, one day, a beam of light from the full-orbed sun fell upon him, stirring him with its radiant warmth. At that the eagle raised his head and looked full into the face of the sun. Then he suddenly spread his great wings, and, beating the air with rapid stroke, he made his way higher and higher up, until he was lost to sight in the space and light of heaven. The eagle never came back to his barnyard home. He had left common things behind him once and forever. And the application for us is not far to seek. It is found in the Master's words which we have been considering: "I am come that they might have life, and that they might have it above the common."

Making Bold Beginning: Sermon to Young People

W. H. Geistweit, D. D.

Text: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

A good start assures the promise of a good ending. A bad start leads away from a right ending. So the question of beginnings is always vital to young people. Will this road on which I am going lead me to a desired goal? Is there anything worth while at the end of this way? It should not be difficult to forecast the end of the way. There is a way that seemeth right, but the end thereof? True, but we should be able to determine between that which seems right and that which is right. And for this reason, there is scarcely a road which opens over which other feet have not gone. The paths before us are made paths. And the right path is not confusing if we are honest with ourselves. Right is right and wrong is wrong—always.

The subject is a call to vigor. We shall not enter on the road in a listless spirit. I do not know a more needful thing to talk about. Wick- edness is always bold and arrogant. It holds its head high. Virtue is inclined to be retiring, modest, and sometimes very slow. A lie travels a mile while truth is getting its boots on! True, virtue should not sound a trumpet before itself; neither should it be afraid to rise up in its conscious strength, and strike boldly for the right. Silence in the presence of wrong is criminal. I put it thus strongly, for too often are young people silent in the presence of evil when they should take a firm stand for God.

In his letter to Timothy, Paul indicates some things in which the young man should be strong—an example. The things he talks about are not ancient, but distinctly and decidedly modern. These five things should furnish us with much food for thought; speech, behavior, love, faith, purity. There isn't a soft thing about them; every one of these characteristics will develop a strong, virile life.

I. Speech. "Thy speech betrayeth thee." Verily, it always does. It tells the grammarian; it tells the thinker; it tells the "sport," and the "flirt." Paul pleads for sound speech. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." "For every idle word that men shall speak they shall give an account thereof in the judgment." All this means that we are ever talking into a dictagraph, and that some day it will speak back to us. "Set a watch over my lips." Let us make that prayer often.

II. Behavior. Do not for a moment suppose that Paul is asking us to be sedate to the point of flatness. Never! But our behavior should be such as becometh the children of God. There need be no sin in our "good times." We do not need to do risque things in order to give snap and piquancy to life. Whenever you hear men say that the times cannot be run on Sunday School lines you may know that they are pleading for lines of action that will not bear daylight. They insult their times and the Sunday School. Morality is morality—everywhere, whether in a Sunday School or a political meet-

ing; and that which is not fit for a Sunday School is not fit for any other place in the face of the earth. Let your behavior be such as becometh the children of God; and any other behavior is unfit for you and for everybody else.

III. Love. It seems to me that what Paul means here is really sacrifice; for love is not the getting of anything, but the surrender of self to the life of the world. It takes us a long while to learn this, but we should begin to learn it now. If one desires to know the genuineness of his love he can discover it by his willingness to sacrifice. It is the greatest thing because it is the sum of all worth-while things. Love is the enduring quality of human character. "Its holy flame forever burneth."

IV. Faith. It is the orthodoxy of life, and not the orthodoxy of statements, that Paul has in mind here. Just now the "faith" of the world is widely shaken. It is useless to deny it, or to close one's eyes to it. We have fought many battles over the orthodoxy of creeds; and we have counted a man "sound" or "unsound," according to the things he said. Let us learn at the beginning of life that there is an orthodoxy of life that cannot be too must insisted upon. Your conduct makes such a noise that I cannot hear what you say with your lips! What, then, is the faith we need? The faith that makes faithful; the faith that makes us do right as well as think right. Before we consider a man's intellectual position we may well consider his faith as expressed in his daily life. The faith that does not shrink is only found in the life that does not yield to wrong.

V. Purity. Perhaps this sums them all—all the virtues Paul is urging upon Timothy, and through Timothy upon all the world. It is a searching topic, this. And the spirit with which these things are entered into will determine the outgoings of life. "Actively good" is the need among God's people today. The examination of the underground foundation of our "faith" in these days cannot fail to do us good, if we shall squarely and honestly face the issues that are involved. Some of us need to be made over—to be born again, before we shall see what the gospel really means. Then let us submit to the work of the Spirit, to the transformation of the whole of life that shall hasten the completer sway of the kingdom of God.

An Unusual Ailment.

Tommy's Aunt: "Won't you have another piece of cake, Tommy?"

Tommy (on a visit): "No, I thank you."

Tommy's Aunt: "You seem to be suffering from loss of appetite."

Tommy: "That isn't loss of appetite. What I'm suffering from is politeness."

* * * *

A Big Brother's Defense.

"Johnny," asked a nervous neighbor, "what makes the baby at your house cry so much?"

"It doesn't cry so very much," was the big brother's indignant answer, "and anyway, if your teeth was all out and your hair was all off and your legs was so weak and wobbly that you couldn't stand on them, you'd feel like crying yourself."

THE RECIPE FOR A LIFE

REV. J. W. ROGAN, D. D.

Text: "Who went about doing good." Acts 10:38.

An older woman, who always seemed to be happy, was asked by a young girl how she retained her joyous outlook on life. "I have three simple rules," said the woman, "which I have followed since early youth. The first is this: Commit something to memory every day, something good; it needn't be much; only a few words will do, just a pretty bit of poem, or a Bible verse. The second rule is: Look for something pretty every day, and don't skip a day, or it won't work. The third rule is: Do something for somebody every day! That is all there is in it, dear."

That may be all there is in it; but that all is a very great all; and an all whose presence or absence will make the difference between a full and an empty life; between a happy and an unhappy life; between a useful and a useless life.

Retaining the thought, but changing the phraseology of our unknown friend, we should make it the rule of our life: To learn Something Useful Every Day; to see Something Beautiful Every Day; to do Something Kind Every Day.

I. We should learn something useful every day.

Those who have graduated from the schools are sometimes spoken of as having completed their education. The fact is, education should never be thought of as completed. It can't be completed. Education is life, and life should be a continuous education. Those who have finished school should continue their education, and those who have not had the advantage of the schools, after the example of many illustrious men and women, may, if they will, educate themselves in the great school of life. As the coral isles of the seas are built up by the gradual accretion of an infinite number of polyps gathered through the centuries, so the learning of the most learned is the result of a fact gathered here, and another one added there, and another one still there, on and on through the days and the weeks and the months and the years.

But our first rule involves more than this. Not only are we to learn something every day, we are to learn something useful every day. There are many who are very forward to learn that which is injurious, instead of useful; and there are others that are wonderfully diligent in learning things that though not injurious directly, are altogether useless. There are things we do not want to learn because they are injurious and dangerous, and we should no more think of storing them away in the mind than of storing up dynamite in our houses. And there are other things we do not want to spend our time in loading up with just as we do not want to fill our houses with old junk.

The rule we are insisting on is: Learn something useful every day. It may be some fact in astronomy. It may be about some great historical event. It may be something in the field of biography. When we turn in that direction how many interesting characters bristle up before us; discoverers, inventors, statesmen, orators, warriors, poets, historians, philan-

thropists! We cannot know all about all of these, if we know all about any of them. But we can know something, at least, about some of them.

And then there are two things specifically mentioned in the statement that gave us our text. The one was poetry. "Just a pretty bit of a poem." We miss much enjoyment and enrichment here. If we would make it a habit of committing a few lines of poetry every day we would soon be rich indeed.

The other thing referred to is even more important: "Just a pretty bit of a poem, or a Bible verse." Don't leave out the Bible verses, whatever else you omit. Here is the greatest of all books viewed simply as literature. But it is more than literature. It reveals God to us and sets the door of heaven open before us. It is the great character builder, and is able to make us wise unto salvation. Above all our learning we should put first the learning of bits of this wonderful Book.

If we would adopt the rule of learning something useful every day, not only would we thus make our mind a most valuable storehouse, but, while we were doing it, we should broaden the world in which we live.

II. The second rule is: See something beautiful every day.

In the book of Ecclesiastes it is affirmed, "He hath made everything beautiful in its time;" and when we come to look for it we find that the great Creator has sown the beautiful broadcast all around us.

It matters not where we live, we can see something beautiful in nature, if we are on the lookout for it. No place of earth is entirely wanting in the beautiful. And even if we were so situated that we could not see any beauty in nature around us we always have it spread out in the heavens above us. We should oftener get out to some place where our vision can take in a wider expanse of the heavens than we can get from our homes in a city or town, and let our souls drink in the panorama there spread out before us. "To the attentive eye," says Emerson, "each moment of the year has its own beauty; and in the same field it beholds every hour a picture that was never seen before, and shall never be seen again."

Our unknown friend put her rule, "Look for something pretty every day." We have made the rule better and put it, "See something beautiful every day." And this is entirely practicable. Those who make a practice of looking for the beautiful will see it. The more they accustom themselves to looking for it the more of it they will see. Those who have wealth and time have greater opportunities for seeing greater varieties of beauty, if they have a taste for it; but the poorest and the busiest can cultivate and exercise such a taste. And to make a habit of thus looking for the beautiful will be to adorn our souls with such pictures of beauty as will brighten our lives and will help to fashion us into beautiful characters.

III. But there is a third rule: Do some kindness every day.

This is the most important of the three rules, if we may be permitted to point out the best among the good. It is a great thing to know the true, the beautiful, the good. It is a greater thing to have our souls stirred by the vision of the true, the beautiful and the good. But it is greater still to put in action the true and the good we have learned and the beautiful we have approved. In learning something useful every day I am cultivating and enriching my own intellectual nature. In trying to see something beautiful every day I am cultivating my own esthetic nature. But in doing a kindness every day I am gladdening and helping others. The first two rules are egoistic or center in self; the third is altruistic, or centers in others.

"Have you ever noticed," questions Prof. Henry Drummond, "how much of Christ's life was spent in doing kind things—in merely doing kind things?" If we will run his life over with this thought in view we will find that he spent a large proportion of his time in doing good turns to people—things calculated to make them happy. Of course, we cannot do the great things that Christ did. But we can do little things in the same spirit.

Our rule does not suggest that we should do some great kindness every day. If we look for such a thing as this we will miss the true intent of life. Opportunities to do great things may never come. They seldom come to any, and never come to many. But the opportunities of doing little deeds of kindness tread rapidly upon each other's heels. However, their step is light and their movement is stealthy. There-

fore, we need to be on the alert lest we permit them to glide by us unobserved.

"How I wish I had a poor family to work for," said a little girl in a burst of enthusiasm.

"Well, you haven't," her brother retorted, "but grandmother needs some one to read to her. Why need you go hunting for a job of doing a kindness when there is one in the house?"

There are not many of us that could not find "jobs of kindness" immediately around us, if we look for them. But it is amazing what ability a good many of us show for looking clean over jobs of this sort, and never seeing them. With our kindness we should certainly start at home, or immediately around us. If we do not have enough of it to spare upon those that are nearest to us, it is to be feared we will not have enough to travel very far abroad. But, on the other hand, while kindness, like charity, should begin at home, like charity, again, kindness should not remain at home. The great world around us is in need of it. There are those who think it is more needed than anything else. As one has sung it:

"So many gods, so many creeds,

So many roads that wind and wind,

When just the art of being kind,

Is what this sad world needs."

This is not all that it needs, but it needs this very, very much. Shall we not, then, strive to make these three rules the rules of our lives? First, I will endeavor to learn something useful every day. Secondly, I will try to see something beautiful every day. Thirdly, I will seek to show somebody a kindness every day.

Superstition and Religion: Communion Sermon

Rev. John Henry Jowett, M. A., D. D.

Text: "Let us fetch the ark, * * * that when it cometh among us, it may save us." 1 Sam. 4:3.

"Let us fetch the ark." What was the ark? It was a chest made of wood. It was overlaid with pure gold, within and without, and crowned with a mercy seat of pure gold. What was its purpose? It was a material thing representing a spiritual idea. It was a thing made with hands to symbolize things not made with hands, eternal in the heavens. It was a temporality pointing to a spirituality. That is how humanity deals with unseen presences; it makes visible vestures for them, garments that can be touched.

Here are ten thousand men, a nation's army, moving with one step, to one music, on one mission. They are possessed by one sentiment, that of patriotism; they are swayed by one idea, that of freedom. But these sentiments and ideas are intangible, spiritual, unseen. The nation must give them visibility; they must become enshrined in vestures that can be handled and seen. So we give our army a flag, and a flag which can be touched represents the unseen which cannot be touched; it represents patriotic sentiment, national enthusiasm, the common hope. Through that flag there gleams the idea of duty and of right. To abuse the flag is to insult the nation.

The ermine which our judges wear is the symbol of an idea. That visible robe represents the unseen vesture of authority with which their

fellow men have clothed them. All regalia and every badge which man wears are symbols of ideas, representatives of the unseen. We make a crown to stand as the symbol of sovereignty. We make a flag to stand as the symbol of the idea of nationality. We make a robe to stand as the symbol of the idea of authority. All these are visible representatives of unseen forces and powers. Our very instinct leads us to give these unseen presences a local and visible habitation and name. And here was God, an unseen power, and men hungered for some material symbol to represent the unseen and eternal. And God said: "Make an ark of wood and gold," and it shall stand as the symbol of the meeting of God and man, the confluence of time and eternity, the blending of the unseen influences of heaven with the unseen aspiration of earth. So they made an ark, and just as the flag is the emblem of national patriotism, so the ark was the emblem of national religion; it represents the unseen relationship between them and their God.

Now, the character of symbols depends upon the character of man. As men become better, symbols become enriched. As men deteriorate symbols become degraded. Is that not so with the commonest of all symbolism which we call language? These words which I am now addressing to you are all symbols which I am using to represent my unseen thought. The corruption of language follows the degradation of man. Language loses significance; it be-

comes debased, and its deterioration must be traced to its essential cause in the deterioration of men. It is the same with other symbols besides language. They become emptied of their royal significance when men lose their royalty. The more high-minded is the soldier, the more illustrious is his flag; the more debased is the soldier, the more vulgar is the flag. And so symbols wait upon character; they can become gradually impoverished in their meaning, until at length they become as empty as those shells which are strewn in myriads along our shores, empty houses which have lost their tenants; forsaken and lifeless forms.

But, now, mark you, a strange foible and trick of human nature. When our feelings and enthusiasms have deteriorated, and the symbols have lost their life, we are prone to hug the empty shell, and we delude ourselves into the belief that the empty symbol can do what can be done by its living guest. Thoroughly bad men wear a crucifix, an empty shell, a cross without a Saviour. One of the most notorious criminals of our time was found with a crucifix next to his skin. A precisely similar resource is illustrated in my text. These Israelites had got into bad ways. Their aspirations had fallen. Vice and iniquity had eaten into their character. And now they were distressed by their foes. What was their resource? Utterly unmindful of their personal wickedness, they said one to another: "Let us fetch the ark, that when it cometh it may save us." They fetched a dead, empty shell, dead and empty because they were dead in trespasses and sins, and they hoped by that lifeless form to defeat their foes. They fought and were beaten! The ark availed them nothing. And there stood up a prophet who told them that arks were nothing without character, and that if they would have the help of God, they must themselves rise into richer life. "If ye do return unto the Lord with all your heart * * * prepare your hearts unto the Lord and serve him only, and he will deliver you."

Now, let us realize their position. They had lost the purity of their character, and they tried to pervert a religious symbolism into unreligious magic. They thought that a dead symbol would do the work of a living devotion, and that is superstition. It would be just as reasonable for a man who was being drawn headlong to ruin by drink, to seek to save himself by putting on a blue ribbon of sobriety and yet to continue to grovel in the waste and slough of passion and lust. For bad men to send for the ark to protect them is evidence that their religion has degraded them into the grossest superstition.

Now, I don't know that superstition of this kind is widely prevalent today. But here and there you will find that the spirit still exists. There are homes in which Bibles are kept, not to be read, but because their presence is supposed to surround the home with a certain sanctity and protection. Crucifixes are still worn, not as symbols of spiritual redemption, but as personal charms—subtle spells, to guard from harm. And this leads me to speak of a mental temperament which I am afraid is widely diffused, and which betokens spiritual degeneracy. The Israelites sent for the ark, the symbol of religion, not to aid them in attaining

nobler character, but to save them from the Philistines. Now, all religious symbols, all ceremonies, all means of grace, when rightly used, are used for the purpose of bringing our spirits into closer communion with God, that our spirits may shine more and more with the grace and beauty of holiness. But are we not prone to use these symbols and means as the Israelites used their ark, to obtain a sort of magical protection from physical peril, and not deliverance from the captivity of sin? Do we not tend to use them as safeguards against material loss, rather than as helps to escape from sin? Are we not inclined to employ them, not to beautify our characters, but to save ourselves from the Philistines? There are great masses of people who look upon their crosses and masses in the light of a spell, and these have peculiarly small influences upon the moral character of their lives. They consider themselves as being under a special protection, and under that protection they gamble and drink; and indulge in all manner of riotous living.

Well, we may not wear the crucifix as a charm. We may have no ark to use as a mystic spell. But how do we use the means of grace called prayer? The primary purpose of all religious symbols and exercises is to bring our spirit into communion with the great Spirit of holiness and truth. The gracious purpose sought by prayer is this; that the spirit may be washed, cleansed, made white and beautiful in holiness; we pray in order that we may be made more like God. My prayer is answered when I rise from my knees a better man. The primary purpose of the ark was to save men from themselves, their low carnal lives, and fill their consciousness with God. The great purpose of prayer is to save men from themselves and fill their souls with God. But the divine purpose of the ark was forgotten, and it came to be regarded as a magic spell to save them from the Philistines. And is not the divine purpose of prayer sometimes forgotten, and is it not often employed as a spell to save us from poverty and loss and danger, but not for sin?

There is a short paragraph in the life of one of the saintliest men of our time, which I will read to you, as it specially illustrates my argument. In one of his letters, written in manhood, he writes: "Once I recollect I was taken up with nine other boys at school to be punished, and I prayed to escape the shame. The master, previous to flogging all the others, said to me, to the great bewilderment of the whole school: 'Little boy, I excuse you; I have peculiar reasons for it.' That incident settled my mind for a long time; only I doubt whether it did me any good, for prayer became a charm. I knew I carried about a talisman which would save me from all harm. It did not make me better; it simply gave me security." That was what the ark did for the Israelites. Is that all that prayer does for us—composing our fears but not affecting our morals—giving us a sense of security, but not delivering us from our sin? If the exercise has been thus debased, it will betray us when we need it most; refuge will fail us when we stand at last in the presence of the pure and holy God. Don't let us use prayer as a spell to shield our bodies; use it as a means to purify our souls.

Now, just let me refer you for one moment to the symbols which are here on this table before us. These symbols are intended to help us to realize historical facts, that they may apprehend spiritual realities. This bread and wine are to help us to remember a dying Lord, that we may the better lay hold of the living one, and feel the power of his resurrection in the redeemed and sanctified life. These symbols are to help us to realize the Saviour's sacrifice, that in the realization we may rise into newness of life. They are like the ark, intended to help us to lose ourselves that we may find ourselves in Christ. Do we always use the sacrament in that way? Are there some here who would be compelled to say: "It does not make me better; it simply gives me security?" It is prone to become to any of us a kind of charm, or spell, a magic feast, giving us a great sense of security, but with little or no influence upon the moral life. Do we ever regard it as a function which it is risky to ignore, which it is policy

to use and which, being used, hedges the life about with the defense of divinity?

Brethren, the Sacrament is worthless, it is worse than worthless, if it does not help us to a holier and more consecrated life. Let us beware lest we regard it as a charm, to secure us in indifference. Let us beware lest we regard the symbols as an ark which can save us, altogether apart from our continual loyalty to the King.

I pray that as we commune together, we may find by humble prayer, by sincere desire and holy expectation, that the material symbols help to the realized presence of the great Master himself! May we know him to be in our midst as a sanctifying and quickening presence, turning indifference into spiritual hunger; breathing upon us and converting smoldering zeal into ardent piety; illumining our mind and chasing away every paralyzing fear; making us to be filled with his own joy, and free with the glorious liberty of the children of God.

THE INTERNATIONAL CHRIST

REV. JOHN RICHENSEN, D. D.

Text: "Many widows were in Israel in the days of Elias, but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Luke 4:25, 26.

Jesus was eager to lead the Jewish thought of his generation to the altitude of international sympathies. For this very reason he disappointed Jewish patriots. It is not difficult for us to appreciate the clash of opinions and emotions caused by him. The issue is not obsolete—even today in America.

Jesus attempted to enlarge the horizon of the Nazareth Jews. With gracious words he led their thoughts from the valley to mountain peaks. Probably his audience did not, at first, note the trend of the discourse as given by Luke in our reading today. Jesus' hearers were unconscious of the fogs which curtailed their vision to the bounds of their own nation. As by magic the veil was suddenly lifted. Behold, beyond their own beloved hills the sunshine of God's favor was seen bathing the landscape! And even more strikingly, it was when dark shadows rested upon their own land that favor was descending on foreign soil.

The very audacity of Jesus stunned his audience. Yet soon bewilderment gave way before the emerging bitter resentment of injured national pride. With vehemence the citizens cast Jesus out of the synagogue.

Why should Jesus have uttered such unwelcome words? There was nothing in the circumstances of his presence in the home-town synagogue on that Sabbath day which made the words necessary. Seemingly the one purpose of Jesus was to discredit the intense nationalism of his day. It was not that he wished them to do anything in particular at that time, but that he hoped to influence their mode of thinking. Believing that "as a nation thinketh in its heart so is it," he sought to fascinate them by the wider range of vision. That new outlook of Jesus may be called his "internationalism."

We say with great certainty that Christ would lead American thought of this generation to the high peak of internationalism.

This conception of internationalism must be placed among the ten or twelve distinct ideas which were put into the thought of the world by Jesus. By him first was there launched the conception of a nobler loyalty than that which attaches itself to some particular strip of land and its inhabitants.

Jesus' declaration at Nazareth, briefly stated, was this: "God's favor has not been and will not be monopolized by Israel. In the time of Elias, though Israel was in dire distress, God's favor was signally bestowed on a foreigner. With many lepers in Israel, at a later day, God's kindness singled out a Syrian, that is, a foreigner, for its object."

Patriots, who saw nothing good beyond their own borders, could not endure such a reading of history. The Nazareth episode, however, was not an isolated incident of Jesus' international attitude. Once a Roman soldier, a centurion, declared his faith in Jesus' spiritual effectiveness, and the Master's enthusiasm was winged to a height from which he beheld the peoples from afar inheriting equally with the forefathers of Israel the privileges of divine favor. "Many," he declared on that occasion, "shall come from the east and from the west, and sit down with Abraham, Isaac and Jacob in the kingdom of God." Once, likewise, when some Greek visitors were brought to him, Jesus' thought pushed into the future, as he prophesied that he should draw unto himself "all men."

With evident significance, on another occasion, the nationality of the one leper who had the grace of thankfulness was pointed out in the words, "and he was a Samaritan." Probably the most striking utterance of Jesus on this subject of internationalism is embodied in the parable of the Good Samaritan. In that exquisite little character sketch, which you have special reason for heeding, Jesus deliberately creates his hero of a despised race. On the dark background of Jewish narrowness and

prejudice, as represented by priests and Levites, Jesus portrays the glorious humanitarianism of a foreigner—a Samaritan. What superb daring that was!

Here, then, we have already discovered in the short records of Jesus' career five instances of his international temper. These references do not begin to exhaust the material on which to base our study of Jesus' mind on this subject; but they are sufficient foundation for our theme. Jesus strove to enlarge the range of human sympathies beyond national boundary lines; he was the first great cosmopolitan—the citizen of the world rather than the Jewish citizen. With him, the distinction on which men might pride themselves was not based on their relationship to each other in one national family, but their tie of allegiance and sympathy should be this; that all human beings were children of one common Father.

Early Christianity, we are glad to note, did not fail to show amazing results of its founder's spirit. A thorough Jew like Simon Peter reveals a marvelous advance in thinking when he is brought to the conviction he uttered: "God has taught me not to call any man common or unclean." The tremendous influence of Jesus transforms a "Pharisee of the Pharisees" like Saul of Tarsus, till he declares at Athens: "God hath made of one blood all nations of men."

It may be that the adherents of Christianity in subsequent ages have not realized to its fullness the doctrine of the brotherhood of man. The implications of this teaching are revolutionary in the social fabric and economic texture of society. The international sympathies of Jesus would obliterate the possibilities of racial animosities and jealousies. Consequently, with the complete leadership of Christ in human thought, war would be impossible. But it is hardly our province to criticise the past of Christianity for any shortcomings or for obscuring the ideals of Jesus. Rather let us glory in the appearance of the sun behind the clouds. We have encouragement in the very midst of the carnage of these days to look forward expectantly to a fuller realization of Jesus' spirit in the affairs of mankind. The nineteenth century made of all the world one neighborhood, and we may confidently express our belief and hope that the twentieth century will make of all the world one brotherhood! Unquestionably that is the goal of Jesus' internationalism.

Jesus' relation to the Jewish nation is a model for our relation to the American nation.

Jesus was not ashamed of being a Jew. No Jew worthy of the name ever has been ashamed of his wonderful people. No one can question Jesus' loyalty to his own race. To him it was a matter of pride that God had promised their father Abraham that "in his seed should be blessed all the nations of the earth." Yet this very conception of the lofty mission of his nation made him impatient with the Jewish provincialism displayed at Nazareth.

Jesus owed much to the Jewish race. Unquestionably he was mindful of this fact. The mission of Jesus could not have been fulfilled had he been of any other nationality. Being born a Jew and imbibing Jewish tradition, having the use of the Jewish molds of thought and the tools of a spiritual language, by the providence of God these became invaluable assets to

him. As a Roman or a Grecian, Jesus would have been impossible.

Yet the conscious possession of these advantages did not make Jesus a Jewish nationalist. At a time of intense patriotic aspirations, Jesus decisively disappointed the expectations of his fellow townsmen. So soon as his developing talents presaged a brilliant career, and he attracted attention as a personality which would make itself felt in contemporaneous life, an expectation was kindled that he might measure up to the requirements for a "David's Son," to restore the glory of Jewry. Because he shattered that hope whenever it arose, the revolution against him deepened.

Jesus laid himself open to the charge of being "the man without a country." In one sense, if you please, that was true. Jesus was a man of all countries, rather than exclusively of one country or one race.

It is not necessary to emphasize that no American worthy of the name is ashamed of his wonderful nation. No matter how intense a patriot any American may be, I feel that he can never overestimate the glory of America.

The patriotism of an American, like the patriotism of the ancient Jew, is in itself the expression of many worthy qualities. The fault of Jewish patriotism lay in its confusion of national privileges with its international mission. Israel supposed that God specially favored her for her own sake. Israel did not appreciate that her mission lay in being a blessing to all the nations of the earth. It is possible for intense Americanism to fall into the same error. Jesus' message to the Jews was: "Let us think in terms of humanity, not merely in terms of one section of humanity—even if that section be glorious Jewry." And Jesus' message to us and our day is: "Let us think in terms of humanity, not merely in terms of one section of humanity—even if that section be glorious America."

Jesus, with his international sympathies, became the Saviour for all ages, all nations, all tongues. Every nation which knows him appropriates him for her own. The children of every nation say their prayers to him and think of him as of their own nation and tongue.

The painters of all nations, in presenting their ideals of the face of Jesus, show how they appropriate him for their own nationality. The Italian study of his face has a touch of the predominant Italian countenance, the German likewise, so also the Spanish. The truth is that Jesus has appealed distinctively to every nation, to every national temperament, to which he has been introduced. He is not the Man of any distinct country; he is not the Jew; he is the Man of all countries.

All nations are members of One Body. The body is not complete until every member is fitly and harmoniously joined together under the Head, which is Christ.

Our mission is to spread broadcast the seeds of international sympathies. As we among ourselves dare not call any man common or unclean, so we must rise to the height of international brotherhood and refrain from calling any human being by any other name than brother. When this mission is fulfilled, the

(Continued on page 926)

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

The Language of Diplomacy.

A most interesting departure from custom was noticed at the recent Alliance conference in Paris. Hitherto, the language used at all such international meetings has been "the language of diplomacy," namely, French; but the proceedings at the Paris conference were conducted in English. This is not, however, the first time that tradition has been departed from in the realm of diplomacy, for the Japanese government some years ago adopted English as its medium for diplomatic communication with other Powers.—Christian Work and Evangelist.

Colonel Franklin P. Sellers, religious editor of the Brooklyn "Eagle" for twenty-five years, was recently given a testimonial dinner at the University Club, Brooklyn, by his associates and many representative clergymen. The Monday sermon pages of the Brooklyn "Eagle" are known and read all over the nation.

So numerous are the villages of India, that G. Sherwood Eddy says that if Christ had visited one a day ever since he came to this earth down to the present time, he would not yet have reached them all.

Three Indian rajahs have become interested in the work of Sam Higginbottom in the agricultural department of Allahabad College, and have offered to support agricultural missionaries in their territories if he will train them for the task.

What the Presbyterian General Assembly at Atlantic City Did.

Adopted without discussion report ending recent opposition to New York Presbytery because it licensed graduates of Union Seminary whose belief had not matured.

Merged College Board and Board of Education into General Board of Education.

Condemned use of tobacco by clergymen and officers of the church.

Elected Dr. Edwin L. Warren, of Louisville Seminary, permanent clerk.

Requested presbyteries to act on overture so that boards may say how their money shall be used in presbyteries.

Adopted improved blank to get more up-to-date information from churches.

Appointed committee to study relation of assembly to seminaries.

Heard Mrs. Bennett, first woman member of any assembly.

Decided to meet next year at Dallas, Texas.—The Continent.

The first woman member of a Presbyterian General Assembly is Mrs. Fred S. Bennett, of Englewood, N. J. She was not a commissioner, and so had no vote, being there ex-officio, as president of the Woman's Board of Home Missions.

A resolution which would have committed the church to advocate equal suffrage rights for women was instantly challenged as being political in nature, and was laid on the table with a bang.—The Continent.

A resolution advocating equal suffrage for women was introduced into the Methodist General Conference, and was passed almost unanimously, one man alone wishing his vote recorded against it. Thirty-six women were in the list of members who answered roll call at the final session.

Ten years ago, says the Panama Star and Herald, the small boys of the Canal Zone played at bull-fighting. Now they have lost their ambition to become slayers of bulls, and want to become great baseball players. The national game has followed the flag, conquering the brutal sport that preceded it.

"The Administration of the Work of the Grotto," the business managers of the sale of Holy Water at Lourdes in South France, have issued a statement announcing an increase in the price of Holy Water, which increase is "due to the rise of the cost of bottles and of packing accessories." The rates now run from 2 fr. 10 c. for one bottle postpaid to 11 fr. 50 c. for a case of thirty bottles delivered in the station at Lourdes.—Record of Christian Work.

How big a dunce Tom Watson of Georgia is, appears anew in the latest accusation against missions published in his magazine, The Jeffersonian—the point-blank declaration that a half century of Christian missions to heathen lands has failed yet to produce a single self-supporting native church ministered to by an ordained native convert. Did the bliss of ignorance ever beat that? Presbyterians alone could furnish a couple of hundred examples of what he says doesn't exist.—The Continent.

Some Presbyterian Statistics.

The most of these figures are for the close of 1915.

There are 1,253,301 Presbyterian Sunday School scholars, of whom 360,000 are members of the Presbyterian church, 62,604 of whom united with the church last year.

The average salary for Presbyterian pastors in the United States is \$1,233.

The average number of communicants to each pastor is 156.

Pennsylvania, New York, Ohio and Illinois are the banner Presbyterian states in membership.

The figures of the foreign work for 1915 are:

Missionaries, 1,276; native workers, 5,863; communicants, 143,306; Sunday School scholars, 183,656; pupils in schools, 81,183; hospitals and dispensaries, 178; organized churches, 809.—The Continent.

The Methodist Episcopal Church is the only evangelical ecclesiastical organization that is working among the various European nations. When the war broke out we were preaching the gospel in sixteen different languages under the flags of three empires, five kingdoms, and two republics.—Bishop J. L. Nuelson.

The new Moderator of the Presbyterian General Assembly is the Rev. John Abner Marquis, president of Coe College, Cedar Rapids, Iowa.

The Northern Baptist Convention at Minneapolis adopted resolutions calling for the remodeling of the divorce laws and disapproving of ministers who married persons whose divorces were not on grounds recognized by the churches. Other resolutions were adopted covering the following named subjects: The right of labor to organize and to deal with capital, to a greater share in the profits of labor, and urged arbitration as a means of settling difficulties. The resolutions also favored the welfare and social programs that have been approved by labor organizations.

The convention went on record, as the representative of a million and a half of people, in favor of national prohibition.

They advocated the complete freedom of the press, including publications which are wholly opposed to activities of denominations or religious bodies, urged states and national government to give no money to schools or other institutions conducted by religious bodies, indorsed an educational standard for ordination of men in the ministry, sent a message of sympathy to all sufferers in the warring countries of Europe, pled for Armenian and Serbian relief, and pledged Baptist support to a permanent peace program.—The Baptist Record.

SOCIAL.

Our booze bill is \$3,800 every minute! Some bill!

That's the price of a fairly comfortable home for the average workingman. Imagine our tossing off a workingman's home every minute, twenty-four hours every day!

It's twice as much as the average church spends upon its own work every year.

One minute's booze bill would support for a year a social settlement, a boy's club, or a social center in the average community.

Think it out in the terms of the needs of your own town—what would \$3,800—the booze bill for every minute in the year—do for you?—Chas. Stelzle, in *The Worker*.

* * *

The Danes, who have a passion for tabulation and statistics second only to the Germans, have proved the very interesting and significant fact that every pint of brandy a man drinks shortens his life by eleven hours, and the average drink he consumes curtails his earthly sojourn by an average of twenty-five minutes.—Dr. Edwin F. Bowers, in *The American Magazine*.

The Roman Catholic Church and the Liquor Traffic.

The general assumption that the liquor traffic is strongly buttressed in the sympathy and co-operation of the Roman Catholic Church, growing out of the fact that many of those engaged in the trade are members of that communion, received a severe jolt at the recent annual convention of the Catholic Temperance Society of the Archdiocese of Boston, when a resolution was adopted denouncing "the bold and shameless attempts made by the liquor traffic to claim or to enlist the Catholic Church as a secret or openly ally of its business." The resolution explains that "while the societies stand committed primarily to religious and moral weapons in their warfare against intemperance, they approve the ethics of those entrusted with the duty of enforcing the laws governing the liquor traffic to see that it is conducted with the smallest possible injury to the community." We welcome to the forefront of the battle with intemperance so mighty a force as the Catholic Church is capable of being.—*Zion's Advocate*.

Some Men Who Will Lose Their Jobs When Saloons Are Closed.

Workingmen in the liquor business aren't the only people who will be compelled to shift from a bad job to a good job when the saloons are closed.

A good many policemen will lose their jobs. So will some jail-keepers. Some judges will not be so busy. But this will be so because men who now booze will be more profitably employed. They, therefore, keep out of the kind of trouble which usually lands a man, first, into the hands of a policeman; second, into the hands of the judge; third, into the hands of a jail-keeper. Policemen, judges and jail-keepers will be more profitably employed than trying to "punish" booze-soaked men.

Lawyers will not have so many cases of certain kinds which grow out of the liquor business, directly and indirectly. Doctors will not be called upon so frequently by those who now suffer because the saloons are wide open.

There are others who may lose their jobs—many of whose occupations are in themselves legitimate enough, but whose time is taken up with handling the wrecks of the liquor business, and dealing with those who are suffering in other ways on account of it.

But who will not glory in this loss of employment? The man who heretofore had been a victim of drink will be glad. So will his wife and children. So will those who have been paying big taxes as a result of the saloon's influence.

The policemen, and judges, and jail-keepers and lawyers, and doctors and hospital attendants, and all others who are engaged in occupations whose basis is ethical and humanity-saving will be glad when the saloon has ceased to damage men and women.

Most everybody will be glad—most everybody but the liquor men. And even they will be glad when they are sufficiently far removed from the liquor business to see how it affected their fellowmen.—Chas. Stelzle, in *The Worker*.

LIQUOR.

"Never Again!" For Russia.

Fourteen months without vodka has made a perceptible difference with Russia. We are told that all the officials, from the Czar down, believe that prohibition has come into the country to stay; for the benefits that have accrued in one year are too valuable to lose by a return to the old way again. A Petrograd report, appearing in the *Wichita Beacon*, gives a combined official and semi-official estimate of what these benefits have been:

Crime (all kinds) has decreased 62 per cent.
Absenteeism in factories has fallen 60 per cent.
Suicide-rate has dropped enormously.
Hospitals formerly overcrowded are not filled.
Efficiency in factories increased 10 to 15 per cent.

Practically every inhabitant is at work.
Savings deposits have increased 8 per cent.
Fire damage has fallen off 38 per cent.
Wages in some districts raised 500 per cent.
(This applies to peasants working as day laborers.)

People are eating better and costlier food.
Better clothing is worn by the poorer classes.
Agricultural implement sales 60 per cent larger.

Imprisonment decreased 72 per cent.
Offsetting these remarkable results of Russia's sudden dryness is this startling development:

The death rate from drunkenness has increased enormously!

This seeming paradox is because dipsomaniacs have turned to methylated spirits and other poisonous substitutes.—*The Literary Digest*.

* * *

Alcohol, outside the human body, may be an antiseptic, but inside its effect is to hinder the action of those natural enemies to infection with which nature has provided the blood. In other words, the body can fight disease better if it does not attempt to "fight booze" at the same time. This result of the latest scientific experiments on the effect of alcohol on immunity to disease is set forth in an editorial in the *Journal of the American Medical Association*.

The writer reminds us at the outset that the present campaign against alcohol differs from the crusades of a generation ago in attempting to support its movements by evidence. Facts already ascertained to be true and sifted by critical analysis furnish, he thinks, a sufficient warning against excessive indulgence. Today it merely remains necessary to mobilize these facts and advance them in the form of reasonable arguments rather than exaggerated claims. He goes on:

"Recently, we presented evidence regarding the untoward effects of comparatively small doses of alcohol on some of the fundamental neutral activities in man. The inevitable outcome is the establishment of a depression even of the simplest forms of motor-processes. There was nothing whatever to suggest true stimulation or increase in efficiency. There is not a little evidence pointing to an unmistakable lowering of bodily resistance to disease after the prolonged administration of alcohol. This may manifest itself in a restricted formation of antibodies (the natural antiseptics in the blood), and in increased susceptibility to bacterial infection and related phenomena. One feature of this phase of the alcohol problem has lately been the subject of new investigations which relate to the immunity factor. * * * At the hygienic institute of the University of Munich, Reich has continued the study of the blood-cells in moderate drinkers as contrasted with abstainers. * * * The bactericidal action of normal human-blood serum on typhoid organisms was observed to be more pronounced, on the average, in abstainers than in those accustomed to large quantities of alcohol. The phagocytosis (destruction by blood-cells) of typhoid bacilli likewise was accomplished more readily by the cells of those who do not indulge or rarely consume spirituous liquors. Furthermore, the resistance of human red-blood corpuscles to hypotonic-salt solution appears to be diminished in some proportionate relation to the degree of alcoholic indulgence. It should be clearly understood that these unfavorable biologic phenomena attending the more or less liberal use of alcohol are neither confined to the ingestion of this product alone nor universally

or invariably obtained. These newer statistical indications clearly conform to the generality of other evidence in placing the burden of defense on the regular use of so-called alcoholic stimulants."—The Literary Digest.

Dr. E. F. Bowers, an eminent physician, gives a complete report of the findings of the world's greatest scientists on beer. His conclusion is that the nutritive value of beer is "almost as high as that of the hole in a doughnut."

During the last five years the general delinquency in Chicago increased 11 per cent, while the stockyards district, within a half mile radius of the great municipal playgrounds, showed a decrease in delinquency of 28.5 per cent.

It is infinitely better to teach a boy a game of skill rather than a game of chance, but we cannot altogether absolve ourselves from blame if he shoots "craps" in the alley, if we have provided no place in which he may play his game of skill.

It is authoritatively stated that 90 per cent of the wrong-doing of young people occurs from 7 to 9 o'clock in the evening. It is a mistake to close the playgrounds at a time of day when practically all the city's population is free from toil and ready for some form of recreation. It is important that the city provide play spaces at night.—Cleveland Plain Dealer.

According to action taken by the Methodist General Conference last May, the Methodist Discipline now reads: A member of the Methodist Episcopal Church, who, after private reproof and admonition by the pastor or class leader, persists in using, buying or selling intoxicating liquors as a beverage, or who signs a petition in favor of granting a license for the sale of such liquors, or who signs a petition of consent for the sale of such liquors, or who applies for a license for the sale of such liquors, or who procures a license for the sale of such liquors, or who becomes bondsman for any person or persons engaged in such traffic, or who rents his property as a place in which or on which to manufacture or sell intoxicating liquors, shall be brought to trial and if found guilty and there be no sign of real humiliation, shall be expelled.

Recently 30,000 women marched through the streets of Glasgow, carrying banners proclaiming that "Alcohol has slain more men than the Hun," "Booze, the British Baby Killer." On Glasgow Green resolutions were adopted asking for the abolition of drink to safeguard the homes and the children of the nation, to prevent the criminal waste and inefficiency which delay victory, and to hasten the coming of a righteous and lasting peace.—S. S. Chronicle.

GENERAL Service.

Let us do something for somebody, as the servants of God and as the servants of humanity. Service is greatness; and this is the way of happiness. He that seeks happiness shall never find it.

We used to ask the question, "Do you enjoy your religion?" Now the question is, "Do you enable the rest of the folks to enjoy your religion? Does your wife enjoy your religion? Do your children enjoy your religion? Do your neighbors enjoy your religion? Do India and China enjoy your religion?" Religion has ceased to be a mere matter of personal, selfish enjoyment, and has come to be a matter of consecrated service. Religious emotion is simply expressing itself in a different way from what it used to. Today the deep religious emotion of the church is expressing itself in consecrated service to God and humanity.—Bishop Frank Bristol, at the Methodist General Conference.

The Saving Salt of Humor.

The deadly solemnity of much preaching, and the funereal face of many religious people, are survivals of the old Vale of Tears school of envisaging the world. Preachers of the first magnitude have usually had the saving salt of humor. It bubbles up in the preaching of the outstanding Puritan divines. It is being recognized today that humor plays a large part in the books of the Old and the New Testaments—in the talk and stories of Jesus himself. Humor is humanity, and the Bible is most human. Religion has suffered much, and never more than now, from the lack of humor of men and whole schools of theology. Dullness robes itself in solemn gravity; the man who magnifies trifles, the intolerant bigot, is usually the victim of a defective sense of humor. If they had humor they would see things in better proportion, and not take themselves with such absurd seriousness.—London Christian World.

Evangelism and Training.

Dr. W. H. Main, in an address at the Northern Baptist Convention, made the following suggestions concerning the training of Sunday School pupils in church life:

A simpler service for the dedication of children; the linking up of the Sunday School to the church by getting the boys and girls to the church service; organizing the boys and girls into a children's choir; a processional; the preaching by the pastor of a little sermon to the little ones; a week-day training class; the graduating of the girls into a club, the boys into a club of their own; a place in the church at the morning worship for those in the girls' club and for those in the boys' club; and on Sunday nights a federation for all, with a devotional service. Real evangelism is a life training. The best evangelism involves a steady and continuous development.—Watchman-Examiner.

Magazine Articles of Value to Ministers

The Century, June. 35 cents.

The Every-day Profanity of Our Best People, Burges Johnson.

The Missionary Review of the World, June. 25 cents.

Solving the African Problem, M. R. Hilford, of West Africa.

A Land Closed to Christians—Afghanistan, Dr. M. K. S. Holst.

The American Magazine, June. 15 cents.

Are Drinks Worth 25 Minutes Apiece? Edwin F. Bowers, M. D.

The Atlantic Monthly, June. 35 cents.

Education as a Political Institution, Bertrand Russell.

The Deserted Temple, Margaret Sherwood.

The Liberty of Difference, George Hodges.

Harper's Magazine, June. 35 cents.

The Downfall of the Home, W. L. George.

Business and Philanthropy, Robert W. Bruere.

Weather and the Sky, Walter Prichard Eaton.

From Moccasin to Motor-Car, Keene Abbott.

Munsey's Magazine, June. 10 cents.

The Partition of Africa, Frederic Austin Ogg.

The World's Work, June. 25 cents.

China's Empire Lost, Frederick Moore.

The American Branch of the World Alliance for the Promotion of International Friendship invites churches and individuals to join it. The program plans for:

International Action establishing—

1. An International League of Peace, and
2. A World Supreme Court, requiring
3. The submission of all international disputes to the World Supreme Court, or to boards of arbitration or of conciliation, before resort to war.

National Legislation providing for—

1. Federal Protection of Aliens in America.
2. A more adequate Oriental Policy.
3. Comprehensive Immigration Legislation.

A Campaign of Education looking to—

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A million nickels from a million Sunday School scholars for a million Testaments for a million soldiers in the hospitals, war-prisons and battle-fields of the great war.

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His Imperial Majesty, Nikolaivitch, heir apparent to the Russian throne, has had his name associated with the American Sunday School children in the inscription which appears in the Russian Testaments. These Testaments are being sent direct to the front in the Empress' own supply trains, which shows how greatly they are valued.

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Put the book-mark in your Bible, and remember in your prayers him to whom your Testament is given—God knows his name.

Tell your friends about this movement and let them share the blessing with you.

Send remittances and write for book-marks to Mr. Arthur M. Harris, treasurer, World's Sunday School Association, Metropolitan Tower, New York City. Write for information to

FRANK L. BROWN,
Joint General Secretary.

VACCINATION—PRO AND CON.

One of our subscribers, reading our quotation from Harper's Magazine concerning Dr. Victor Heiser's victory over smallpox in the Philippines, is moved to object. He sends us the following:

Testimonials Against Vaccination.

Dr. F. H. Hamilton, Lieutenant Colonel, Medical Inspector United States Army, said: "Vaccination almost constantly produces the same results—that is, ugly and intractable sores—and is in many cases followed by abscesses in the glands, under the arms, in the neck, and other glands." Dr. L. S. Keller, chief physician of the Austrian State Railways, said: "Generally more vaccinated persons are attacked by smallpox than unvaccinated. Re-vaccination did not protect from smallpox and did not lessen the general mortality. Neither vaccination nor re-vaccination exercise a favorable influence upon the smallpox mortality."

Alfred Russell Wallace, D. C. L., a noted English scientist, said in "The Wonderful Century," pages 314 and 315: "Whether we examine the long-continued records of London mortality or those of modern registration for England, Scotland, Ireland; whether we consider the control experiment or crucial test afforded by unvaccinated Leicester or the still more rigid test in the other direction of the absolutely re-vaccinated army and navy, the conclusion is in every case the same that vaccination is a gigantic delusion; that it has never saved a single life, but that it has been the cause of so many deaths, such a vast amount of utterly needless and altogether undeserved suffering that it will be classed by the coming generation among the greatest errors of an ignorant and prejudiced age and its penal enforcement the foulest blot on the generally beneficent course of legislation during our century. To talk of amending such legislation

is mockery. Absolute and immediate abolition is the only rational course open to us."

Chief Surgeon Lippincott reported to Surgeon General Sternberg, March, 1889, concerning the Philippine army as follows: "Smallpox began to appear in this command about September 3. Since that time we have never been entirely free from it. The entire Eighth Corps had been vaccinated in San Francisco. It was kept upon the ocean and ever since our arrival here. We have persistently repeated the vaccinations, and are still doing so."

Subsequently he reported again: "The entire command has been vaccinated four times since the appearance of the disease," making four vaccinations in seven months, not including the vaccination at San Francisco, and that on the ocean.

ISAAC L. PEEBLES.

AN EPOCH IN THE PRINTING AND ADVERTISING INDUSTRY.

A new copy-writing typewriter is now being manufactured and placed upon the market by the Hammond Typewriter Company.

This unique typewriter is called "The Multiplex Copy-Writer," because it does so very many things unusual to a typewriter.

Various sizes or points of type may all be used on this one machine and are arranged in an instantly interchangeable form. Two complete sets or styles of type are in the machine at once so arranged that they may be removed and in a few seconds two additional fonts instantly submitted. In less than a minute's time, for instance, six fonts of type may be introduced and used in this one copy writer.

The most important feature of this machine is the set-wise spacing between the letters—each style or size of type having its relative space. This operation of the set-wise or letter spacing is instantaneous and arranged by a little lever at the right side of the machine. The fonts of type are of various styles, from six point Roman to eighteen point display.

It will, therefore, be seen that the printing industry is about to come into the possibility of having copy presented to it occupying exactly the same space, and in approximately or quite the same styles and sizes of type in which it will appear in the printed page. This advertising in the copy form may, therefore, be sent to the composers in such form that they will have little or nothing to do but to use the same styles and sizes of type used in the copy before them. In other words, the copy and proof are almost identical.

The inception of this machine is due to Mr. John R. Rogers, well known inventor and chief engineer of the Mergenthaler Linotype Company, and its carrying out is due to Mr. Edward Krusius, of the experimental department of the Hammond Typewriter Company, and to General Manager Brooks, who gave Mr. Rogers hearty co-operation.

(Continued from page 953.)

The world owes only that man a living who finds himself conscious of his ability when the bigger job presents itself. When he comes to it, he finds that years of toilsome preparation have made him ready. And the whimpering cur at his elbow, having wasted all his years waiting for his ship to come in from sea, begins to talk of luck and pull. There are no such things—unless they are defined within the limits of dogged and persistent labor.—Nichols.

* * *

Dr. J. R. Miller once asked a number of business men to explain to him why so many young men failed in life. Various answers were given, but the following, by a merchant, agrees substantially with all the answers:

"The causes of failure are: No positive aim in life; no special preparation; lack of appreciation of the many opportunities for self-improvement in youth; desire to be in the swim of fashion and pleasure; haste to get rich; selfishness."

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Prayer Meeting in Summer Time.

A plan for increasing interest in the mid-week meeting during the summer months was successfully employed by the First Presbyterian Church, Topeka, Kans., Dr. S. S. Estey pastor. Ten Thursdays were given to "bringing" prayer meetings. The bring-a-promise meeting was led by the Mother's Endeavor Society; bring-a-brother service by the brotherhood; bring-a-family night had for a topic "Family Religion;" the Women's Missionary Society asked the congregation to bring a clipping regarding "things that have helped me;" the session led the bring-a-prayer meeting; on bring-a-missionary-item night the subject was "The Omaha Standard;" two men were in charge when the suggestion was, "bring a hymn." "All things work together for good" was the text for the bit-of-cheer service; Endeavorers led in bringing an item regarding loyalty to the church, and the brotherhood was in charge when plans of work employed by other churches were considered.

I. THE NATION'S PERILS.

Jer. 22:1-19.

Expository Notes.

General. This is a chapter of warning, lament and threatened judgment concerning the reigns of the immediate descendants of Josiah. It breaks into five sections.

The first, vs. 1-9, contains an admonition and a denunciation of judgment upon disobedience, which might apply to any one of Josiah's sons.

The second, vs. 10-12, seems to apply to Jehoahaz, called Shallum here, the son and successor of Josiah, who was taken captive to Egypt where he died.

The third, vs. 13-19, is a stern upbraiding of Jehoiakim, another son of Josiah, who succeeded Jehoahaz on the throne.

In the fourth, vs. 20-23, Jeremiah addresses the nation personified as a woman, telling of the disasters that shall befall her.

The fifth, vs. 24-30, is the doom of the next king, Coniah, son of Jehoiakim. He is called Jehoachin in Kings and Chronicles.

as the Cambridge Bible prints v. 10 and vs. 13-23 as poetry.

Special word studies. Jer. 22:1-9. "Go down." The prophet is in the temple on Mount Moriah, higher than Mount Zion, where is the king's palace.

2. "Thou, and thy servants, and thy people." Kings and nobles and people—the whole nation—are concerned.

3. "Justice and righteousness." Injustice and oppression are the crimes of the rich and strong of all ages.

4. "Kings, riding in chariots," etc. A vivid picture of the prosperity that shall come to the kingdom if the prophet's warning is heeded, typified by the king and his nobles entering the city gate in gorgeous triumphal procession, followed by a crowd of the people.

5. "I swear by myself." The oath is a solemn effort to convince the nation of the truth of the prophet's statement. It was incredible to the Jews that Jehovah would forsake his chosen people, the holy city and his temple. But disobedience to God's commands brings ruin.

6. "Gilead—Lebanon." The dynasty is likened to the most precious treasures of the land, to the fertile pastures of Gilead with their grazing flocks and herds, and to the snow-crowned, forest-covered mount of Lebanon. Instead of these it may become as a treeless desert or a devastated city.

7. "Prepare." The Assyrians and the Babylonians came not in spite of Jehovah's care, but by his will. They came as his instrument of punishment to a disobedient people.

"Cut down . . . cedars." Jeremiah sees the invading armies as a gang of woodchoppers laying low the monarchs of the forest.

9. "They forsook." Israel broke the covenant, not Jehovah. All the Lord's promises are conditional.

22:10-12. Weep not for the dead Josiah; rather weep for the captive Jehoahaz, who shall die far away from his native country.

22:13-19. All this applies to Jehoiakim. Pharaoh Necho laid a heavy tribute on the people of Israel, and in the midst of the exactions made necessary by this, Jehoiakim imposed taxes to build a spacious and costly palace for himself.

13. "Service without wages." To the heavy taxes Jehoiakim added the evils of forced labor, the universal crime of oriental kings.

14. "Cedar—vermilion." The luxury of the king is contrasted with the misery of the people.

15. Dost thou show the greatness of thy kingdom by the magnificence of thy palace? Thy father enjoyed the ordinary pleasures of life, but he held his place in the hearts of his people by justice and righteousness.—And for twenty-five centuries he has been known as "the good king Josiah."

18, 19. Jeremiah foretells the death and burial of this selfish tyrant. He shall die unlamented and be dishonored in his burial or his lack of burial.

Plan for Our Meeting.

Topics for Discussion.—Modern and ancient national perils. Has human nature changed in twenty-five hundred years? What are our present national perils? How do our perils compare with those of Jeremiah's day?

Thoughts on the Theme.

One particular form of Jehoiakim's wrongdoing was the tyrannous exactions of forced labor for his buildings. To the sovereigns of petty Syrian states, Memphis and Babylon were what London and Paris are to modern khedives and sultans. The Jewish kings would not be debarran from importing the luxuries and imitating the vices of their conquerors.

The supreme luxury of vulgar minds is the use of wealth as a means of display. In a time of national danger and distress Jehoiakim exhausted and embittered his subjects—that he might dwell in spacious halls with woodwork of cedar.—Expositor's Bible.

Ostentatious and arrogant luxury, flaunted in the faces of the poor, living in the slums, is one thing that may turn the United States of America on the road to a twentieth century reproduction of the French Revolution.

A sin common to all governments is the use of the authority of the state for private ends. A king squandering public revenues on private pleasures, and an artisan pilfering nails and iron with an easy conscience because they only belong to the state, are guilty of crimes essentially the same.

If Jeremiah had to deal with modern civilization, we might be startled by his passing lightly over our religious and political controversies to denounce the squandering of public resources in the interests of individuals and classes, sects and parties.—Expositor's Bible.

The one supreme purpose of all civil government is to execute judgment and righteousness, to secure even-handed justice and equity between man and man; to shield the weak against the strong, and all classes against oppression and wrong.—H. Cowles.

When Kossuth was in America many years ago, he said this: "If shipwreck should ever befall your country, the rock upon which it will split will be your devotion to your private interests at the expense of your duty to the state." It was a true word. And if ever the church at

home shall fail it will be because of our devotion to narrow interests and circumscribed fields, and our failure to see that Christ died for the whole world. Nothing can save us but devotion to interests as broad as the race.—Sel.

II. THE SUMMER'S MESSAGE.

Bible Reading.

Judg. 5:31; 2 Sam. 23:4; Psa. 72:5, 17; Mal. 4:2; Psa. 121:6, 6; Isa. 32:2; Isa. 44:3, 4; John 4:14; Rev. 21:6; Deut. 32:2; Psa. 72:6; Hos. 14:5; Psa. 74:16, 17.

Expository Notes.

General background. It is desirable to have the thoughts and words of Scripture intertwined with the affairs of daily life. It is well to connect the two in the minds of our young people. The Bible is a book of everyday life, not of the scholar's study. It is a book of outdoor life. It takes us out in the fields and under the stars. Both prophecies and parables are full of references to the phenomena of nature. It is well to have these outdoor occurrences suggest to us the words and phrases of Scripture. Thus the Bible is kept closer to human life. Then this outer world has a message for us, "the invisible things being perceived through the things that are made."

The two striking things noticed in the summer are the sun and water, the power and appeal of each to nature and man.

Special studies. **Judg. 5:31.** Deborah's wish for the friends of Jehovah is as selfish as the climax of a song of victory. It is a wish for power, an image of a conqueror. On many a July forenoon have we looked up in heaven and realized the force of the poetess' thought of the "sun when he goeth forth in his might."

2 Sam. 23:4. Here is a morning after a storm. The grass is fresh and green from the rain, but now the clouds have gone and the sun shines bright, though not with the fierce heat that made Deborah think of a conqueror. Now the sun is a beneficent ruler, bringing blessings to the world. The peculiar clear light of sunshine through the rain-washed air always makes some persons recall David's "clear shining after rain."

Psa. 72:5, 17. The sun gives the psalmist a metaphor of permanence. His ideal (Messianic) king shall endure forever, his people will reverence him while the sun endureth. To this psalmist's robust faith how absurd would be such modern queries as, Has the church collapsed?

Mal. 4:2. Now the sun is a symbol of righteousness, which is at once an attribute of God and his demand of his followers. "Healing in its wings" or beams. All life on the earth depends on the sun.

Isa. 32:2; Psa. 121:5, 6. Palestine is nearer to the tropics than we are and knows more of those days when the sun's rays smite rather than heal, when we talk of the fierce rays instead of the genial warmth of the sun, when we seek protection from its beams. The writer never crosses the street to seek the "shady side" without mentally recalling Isaiah's "shade of a great rock in a weary land." How often do things that were blessings grow to be evils!

Isa. 44:3, 4; John 4:14; Rev. 21:6. The fierce heat suggests the needful water, and we are not surprised that the influence of the Holy Spirit upon men is typified by water, streams and springs—the water of life. As the sun is essential to life on earth so is water.

Deut. 32:2; Psa. 72:6; Hos. 14:5. And water comes to vegetation in the form of rain or dew. The knowledge of God, his revelation of himself to man, comes like the rain or dew, a little at a time, slowly through the centuries, gradually penetrating into the mind of the race. So Moses sings, and the psalmist repeats the figure. If a farmer's son objects that "rain upon the mown grass" is not an attractive figure, explain that the phrase means the field that has been mown and the hay gathered up. Rain then quickly covers the field with a new growth of grass.

The heavy dew in Palestine takes the place of rain in other lands. It is even more gentle and penetrating than a shower.

Psa. 74:16, 17. Let us look up from nature to nature's God. Through all the phenomena of summer let us see the hand of the Creator.

Plan for Our Meeting.

Have different persons read the different sections. This boys and girls can do and feel

they have a vital part in the prayer meeting. Or, if the meeting is small, they can be read in concert by all. Everybody should have a Bible. Then let the pastor comment on each as read.

Ask those present to give some personal experience that will add a deeper meaning to the Scripture metaphor.

III. SHARE YOUR BLESSINGS.

Prov. 3:27; Eccl. 11:1, 6; Luke 6:35, 38; 1 Tim. 6:17-19.

Expository Notes.

Prov. 3:27. Not only is one obligated for the payment of debts in a business sense, but he owes assistance and service to his poorer neighbors. This is a striking way of stating the Scriptural doctrine—found in both Old and New Testaments—that the possession of wealth is only stewardship. The rich man is responsible to his master for the use of his wealth.

But money is not one's only possession. Far beyond this, is one's ability for service to his fellow-man. Kindness, sympathy, helpfulness are due to people, and these are riches possessed by everybody. They are also needed and appreciated far beyond money. Neither must there be a tardy nor grudging giving.

Eccl. 11:1. The word "bread" stands for grain, out of which bread is made. Here it is thought of as seed-corn. "The Preacher" speaks of what we now call social service, in the terms of sowing and reaping.

There are two interpretations of the first statement.

One is that the sowing is that of an irrigated district. The field has been flooded and the seed is sown upon the surface of the water. In due course of time the expected harvest comes. So a good deed brings its reward. But this suggests a shrewd calculation as to the time and place of sowing.

The second interpretation, and the most general one, is this: Scatter your "seeds of kindness" everywhere, even in as unlikely places as the river would be for the seed-corn. The ancient Greek had a proverbial expression, "to sow in the sea," denoting thankless labor. There was a Turkish proverb, "Cast thy bread upon the waters; if the fish know it not, yet the Creator knows."

Eccl. 11:6. This is an exhortation to patience and persistence. Sow your seeds of service "early and late, when young and when old, whether life is under sunshine or clouds." Ignorance of future results, and failure in present ones, drive the sower to indifference or despair. But often there is an unexpected harvest.

There are many sowers and many kinds of seeds, or many blessings to share. America has the blessings of peace and prosperity. Shall we not share with those whose homes are desolate? The foreign missionaries from America are hearing calls for help where the missionaries have been sent to the trenches or have been interned.

The immigrant comes to us ignorant of many things that are commonplace here. If we do not share our education and our religion with him, he will become a menace to America.

In daily life, in business, in the home, there are many opportunities to share with those who need. How many persons could we make happier this week?

Plan for Our Meeting.

Ask one person to give the "foreign missions answer" to the problem of sharing blessings. Ask another to give the "home mission answer"—our duty to the immigrant in our midst.

Ask two persons to speak of the opportunities in the home and in business.

Thoughts on the Theme.

An old man, busy in planting and grafting an apple tree, was asked: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leading upon his spade, replied: "Someone planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

People need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.

It is not rare gifts that make men happy. It is the common and simple and universal gifts; it is health, and the glance of sunshine in the morning; it is fresh air; it is the friend, the lover; it is the kindness that meets us on the journey; it may be only a word, a smile, a look—it is these and not any rarity of blessing that are God's gentle art of making happy.—G. H. Morrison.

Mary Ellen was only a poor, plain, freckled woman, whose clothes were out of fashion, and whose home was mostly in her hot little kitchen, where she did other folks' work. Yet, day by day, as she busily plied her iron, she sang happily.

"How can you stand all day in this hot room, ironing, and yet sing so cheerfully?" asked a lady who had called to engage her services.

"Ah, ma'am," she replied, "the Lord has given me this work to do; so when I am tired and out of sorts I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see him standing right here looking at me and knowing I had an unwilling heart for his tasks. Then I sing a bit, and while my iron is smoothing out the wrinkles in other folks' clothes, I'm thinking how can I smooth out a few rough places in my neighbors' lives.

"There's little Tommy Green in the room above me, has a weakness in the back, and he lies on his cot-bed from morning till night. His mother works in a factory and doesn't come home till dark. When he's lonely and sick with the pain he pounds on the floor with a stick, and I sing the hymns he likes best, and then he lies quiet and hums them over to himself till he falls asleep. Then once in a while I slip up with a cup of water and bits of picture papers that come wrapped round the clothes, and give him a pleasant word. Sure, ma'am, the Lord's so good to me I must try to help make things pleasant for what others I can."

Those who bring sunshine into the lives of others, cannot keep it from themselves.—J. M. Barrie.

IV. CAUSES OF FAILURE.

Prov. 10:1-9, 19, 31.

Expository Notes.

General background. The book of Proverbs is a part of the "Wisdom Literature," or the philosophy of the ancients, which was practical and not speculative like that of the moderns. The book presents the appeal of Wisdom—or righteousness—and the contrast between the wise and the foolish in the varying conditions of life. The first nine chapters consist of a series of addresses upon wisdom, as by a father or teacher to a son.

The tenth chapter opens a collection of disconnected maxims, each of which consists of two opposing or contrasted statements concerning the wise and the foolish person. To the Hebrew, not only philosophy, but pedagogy, was conceived of in concrete terms rather than abstract. Of course, folly really spells failure, and in these verses we find some of the fundamental causes of failure today.

It has been suggested that much of the canny shrewdness of the Scotch character comes from the fact that the book of the Proverbs was used as a reading-book in the schools. Coleridge wrote: "The book of Proverbs is the best statesman's manual ever written. An adherence to the political economy of that collection would do more to eradicate from a people the causes of extravagance and ruin than all other contributions to political economy together."

Special Studies.

Prov. 10:1. Here are success and failure set forth, first in the terms of wisdom and folly, then in the terms of the most fundamental relation of life. And this relation of child and parent was considered of more importance among the ancient Hebrews than it is in America today. And here wisdom and folly are judged by their reflection upon the parent. A son is a failure if he brings sorrow to his parents.

V. 2. "Treasures of wickedness." Wealth gained by fraudulent means. "Profit nothing." The English proverb is, "Ill got, ill gone." "Righteousness." The later Jews made righteousness to mean almsgiving. In many synagogues this verse was inscribed over the alms-box.

V. 3. In any sense Jehovah is to be reckoned with. He stands at the head of both, the righteous and the wicked, and the one and to hinder the other. Wickedness, or unrighteousness, results in failure.

V. 4. Indolence in poverty, a result more dreaded, if possible, by the Jew than the Gentile.

V. 5. "In harvest" When the work crowds, when a little delay causes the ruin of the crop, when work is the most apparent result of any time of the year. "Shame." Disappointment to one's self and his friends.

V. 6. "Blessings" are opposed to "violence;" hence, translate the latter, curses or reproaches.

V. 7. The previous verse compared the reputation of the righteous and the wicked in life; this contrasts their memory after death. One is remembered gratefully; the other is gladly forgotten.

V. 8. The wise accept and use advice and suggestions.

"A practical fool in the margin is the "foolish of lips." He dwells on the sins of the tongue; like him, he thinks no member of the body as hard to control. The antithesis of the parallelism is arrogant self-conceit, a boasting brag, one who "knows it all."

"Shall fall." In the margin, "laid low;" in American vernacular, "come to grief."

V. 9. The antithesis here is between "uprightly" and "perseverant." We have the same figure when we say one man is "straight" and another crooked. "Shall be known." His underhanded conduct will be publicly exposed.

V. 19. Again is emphasis put upon the dangers of heedless speech. He who talks too much gets into trouble.

"The garrulous fool is more certain to bring ruin than the crafty plotter."

V. 31. Note the margin, "buddeth with" instead of "bringeth forth." In this verse we have the metaphor of the first psalm, the righteous man is a tree that blossoms out with the flowers of wisdom; and the "perverse tongue" is the crooked or dead branch which the husbandman will cut off.

Outline.

Causes of Failure.

1. Wickedness—unrighteousness, vs. 2, 6, 7.
2. Displeasure of God, v. 3.
3. Indolence, vs. 4, 5.
4. Boasting speech, v. 8.
5. Crookedness, v. 9.
6. Heedless speech, v. 19.
7. Crooked speech, v. 31.

Effects Showing Failure.

1. Grief of parents, v. 1.
2. Negative—no gain, v. 2.
3. Lack of achievement, v. 3.
4. Poverty, vs. 4, 5.
5. Curses and oblivion, vs. 6, 7.
6. Disaster, v. 8.
7. Exposure, v. 9.
8. Blunders, v. 19.
9. Ruin, v. 31.

Plan for Our Meeting.

Topics for Discussion.—What causes of men's failure in life are found in these verses? What other causes of failure do we see in life today? How may failure be turned into success?

Thoughts on the Theme.

If you want to succeed in this world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on dry land will find that the seventh wave is a long time a-coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth and influence.—John B. Gough.

(Continued on page 950.)

"WHAT MUST I DO TO BE SAVED?"

REV. HUBERT S. LYLE, D. D.

Text: "What must I do to be saved?" Acts 16:20.

The text is a question. Man is always asking questions. He is a walking, breathing, animated interrogation point.

It would be interesting to notice how many questions you ask of your friends each day—just as interesting, how many and what questions they ask of you. The greatest discoveries and inventions have been made by asking a question and never being satisfied until an answer has been found. Our greatest spiritual achievements are thus made by asking the questions of time and eternity and then finding their proper answers.

We have many ways of asking questions. Sometimes we say, "What can I do?" That indicates ability. "What ought I to do?" That indicates duty and obligation. "What will I do?" That reveals will power and determination. "What shall I do?" That is merely simple futurity. Then there comes a time, and it may be, as with the jailer at the midnight hour of despair, that one asks, "What must I do to be saved?" That means that one is in the grip of some great necessity and is compelled to do something quickly. The people on the Lusitania, after the submarine had done its deadly work, cried out, "What must we do to be saved?" Somewhere, either in time or eternity, every soul must ask, What must I do to be saved? Now, what is involved in this fundamental question?

I. Who can be saved? There are three answers given to this question, even by those who call themselves students of the Word.

First is the answer of Universalism—that God is so good, so loving, so gracious, that he would never bring a soul into being and then permit that soul to be damned in hell forever. But God's Word plainly teaches that "the soul that sinneth it shall die."

Second is the answer that God has built a wall of salvation through predestination and election so that some are within that wall and some are outside of it. Those who are within it will be the heirs of eternal glory, and those who are kept outside can never be saved. But God's Word does not teach this.

The third answer is, "Whosoever will let him take of the water of life freely." If there be any limitation to the scope of salvation, that limitation is made by the will of man. If there is a soul in heaven today, that soul is there because it willed to accept of the salvation offered. And if there is a soul in hell today, that soul is there because it rejected the way of life and salvation as offered in Jesus Christ. "When the Lord said, whosoever will, he included me." The sovereignty of God and the free will of man, the two sides of salvation, are not easily harmonized in this life, but my belief is that in the next life, when all things are made plain, that we shall see that there is no conflict. So I answer the question, "Who can be saved?" by "Whosoever will."

II. Saved from what? or, What does it mean to be saved? The usual answer given to this question is saved from hell or the everlasting burning. But God's Word does not teach that.

We are saved from sin. It is sin that is rubbing out the image of God which he has placed upon us, and putting in its place the image of the beast. It is sin that is ruining your life and mine. We sometimes regard sin as a weakness, a little thing, or as a joke. We roll it under our tongue as a sweet morsel. But sin is no joke. It was sin that brought the Son of God down from heaven to live your life and mine and to die in agony among the jeers of enemies. Sin is the blackest thing in all the universe of God. Hell is merely the final outcome of sin when it has wrought its worst. Salvation means to be saved from sin here and now.

III. How to be saved? If some one should arouse you at midnight and ask you that question, could you tell them intelligently and with experimental conviction, or would you give some platitude or quote some verse of Scripture without knowing the power of it? The great apostle said, "Believe on the Lord Jesus Christ and thou shalt be saved." Some one will say, What does it mean to believe? To believe does not mean merely the assent of the mind. It is a confidence that causes one to make a commitment of himself both for time and eternity. The faith that saves is the belief that leads to action.

Here is an illustration that has helped me to understand "saving faith." A man moves into a new community with his family. Everyone is a stranger to him. He knows that he has had sickness in his home, and that he shall probably have it again. He observes that there are many apparently good physicians. He learns what their education and medical training have been. He inquires from different ones in the community as to what practical success they have had in curing the sick. In course of time he finds his mind turning with confidence towards one of the number whom he regards as the best, and thinking if there should be need he would engage that one. Then the day comes when the man is sick almost unto death, and he knows not that he will be well again. He summons this physician, in whom he has previously had intellectual faith, and now commits himself to him. In word or in reality he says to him, "Doctor, I am sick and cannot save myself from this disease. I want you to be my physician. I will do what you tell me to do. I will stay in the house, go to bed or take your medicine. I trust you to get me well again." That man has literally committed himself to that physician and is trusting him to save his life from the disease that is preying upon him and fast carrying him down to death. He is too weak and sick to know how the physician saves him, but he is saved by obediently trusting and making a commitment of himself. Neither can a man know how Jesus Christ saves him, but he knows that he is saved, and that sin does not have power over him.

Here is a man coming into this strange, sinful world. He hears about Jesus Christ. He reads his story in the gospels. He learns his influence upon history and the life of the world. He listens to those who say they have been saved by his power. He beholds the transformation of life of those who have professed

to have faith in this Son of God. Finally there is born in his mind an intellectual faith in this wonderful Saviour. Then comes the day of conviction for sin, when the Holy Spirit has done well his work. The man knows that the disease of sin has fastened upon him a disease which education, philosophy or culture cannot cure. He bows his will to the will of the Great Physician, and says, "Be my physician and I will do what you want me to do." There was first the assent of the mind coming from the evidence presented of his worthiness and ability, and then there was the personal commitment for time and eternity of himself to the Saviour. How, then, shall we be saved? By making a personal and permanent commitment of ourselves unto Jesus Christ and obediently looking to him.

IV. Can I know that I am saved? Is it possible for a sinful, sinning man to know that he is saved, or is it presumption for him to say that he knows that his name is written in the Lamb's book of life? There are two ways by which we can know here and now that we are saved. The first is by searching God's Word thoroughly and carefully to see what are the terms of salvation, and then searching our own hearts just as thoroughly and carefully to see if we have honestly and sincerely complied with these terms. If we have, then we do not need a voice from heaven to tell us that we are saved. All we need is good common sense to take God at his word, believe it is so and act accordingly.

The second method of knowing that I am saved is the scientific method of determining by experience. I observe my life then and now. There was a time when I did not love God, nor his church, nor his Word, nor his people, but selfishness, appetite, desire reigned supreme and was the law of my life. But I notice there is a change in me. Now I love God, his church, his Word, his people. The evil things that I once loved now I hate, the good things that I once hated now I love. And I find that this permanent and deep change in my feelings all came about when I met Jesus Christ and surrendered my will to him. It dates from that hour.

Yes, one can know that he is saved. God never intended that we should walk in the dark without the witness of the Spirit that we are "the heirs of God, and joint heirs with Jesus Christ" of eternal glory. If he had so intended there could never be any experimental religion. If you have not this assurance, do not blame God, for the fault is not with him but with you. God has always done his part to "the praise of the riches of his grace." But go back and investigate your commitment and your surrender to Jesus Christ and see if you have honestly and to the best of your ability made a full and complete surrender to Jesus Christ with a willingness upon your part to abide the consequences of that commitment, both for time and eternity. If you have done all this God will give you the abiding assurance that all is well with the soul, both for time and eternity. Let me here say that assurance is not a matter of feeling. It is a matter of will power, faith and complying with the plain terms of salvation. Some one has said that if assurance depended upon feeling then our assurance could be destroyed by eating a piece of mince pie.

V. What shall I expect when I am saved?

1. You must not expect to have the experience of some one else. You will have your own experience. If you have the experience of some one else that experience will not be genuine. God made only one person of you, and there is not another person just like you in all the world. Here every tub must stand on its own bottom. We are so different in heredity, environment, education, culture and temperament that we cannot have the same experience. The cold intellectual type will have a very different experience from the warm, emotional nature, the child from that of the old man, the heathen convert from the theologian.

2. You must expect to have temptation. Temptation will come when you make your decision. It will come when you are at your weakest. It will come unheralded when you least expect it. The devil with energetic boldness attacked Jesus Christ when he first began to try to save men. So will he do you. When you leave his service to enter the service of Jesus Christ he will try his hardest to get you back again. Temptation is a sign of life. It means that you are doing something, that you are attracting the devil's attention, and that he must do something to stop you, for you will greatly injure his kingdom; hence come the temptations to break down your Christian life. I pity the so-called Christian who has no temptations. It indicates that one is living such a namby-pamby kind of a do-nothing life that they are not even attracting the devil's attention. If you have no temptations you had better search your heart and life to see if you really are a Christian.

3. You may expect to have peace, "the peace of God that passeth understanding." There will be storms of temptations without, but peace within to the one whose mind and heart are fixed and stayed on God. It is said that in a cyclone which sweeps across the country, tearing out everything in its path, there is at the very center or heart a place that is so calm that even a babe in its cradle could sleep undisturbed and unharmed. So is there peace in the heart of a Christian. Temptations and storms without but peace within.

4. You must expect to render service. You are saved to serve. God did not save you merely to ornament the walls of heaven as a trophy plucked as a brand from the burning, but you are saved to save some one else. And there is some one somewhere in life to whom your life is tied by chains invisible, and you can save that one and no one else can do it; and if you do it not, then a soul must be lost. You remember the Gadarene demoniac. After his healing he wanted to remain in the physical presence of Jesus, and thought that was his only safety, but Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee and hath had compassion on thee." These are the words of Jesus to a new convert. The so-called Christian who tries to make his way up to heaven all alone, forgetful of and indifferent to other lost souls, will fail of entrance. The gates of heaven do not swing open to admit one.

A great artist once painted a picture of a raging storm at sea in which a single woman was clinging to the rock of ages in desperation, trying to save herself. Years went by and

that artist repainted that picture. Evidently he had studied the gospel of Jesus Christ afresh. He painted that same sea and raging storm, the same rock and the same woman, but there was another figure seen in the water. While the woman was trying to hold on to the rock with one hand and save herself, she had reached down the other hand and was holding on to another woman. While she was trying to save herself she was trying to save another. This is the spirit of the true Christian. We are saved to serve. We must save another in order to save ourselves.

5. We must expect growth. And grow we will if we make use of the means of grace which God has graciously provided for us. We are commanded in God's Word to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Each day ought to find us stronger Christians than on the previous day. If we have won only one soul to Christ this year we ought to grow and be strong enough to win two souls to him the next year. But what if we do not grow? Go into the home and see the fond mother caring for her own babe. It is the joy of her life. She would gladly give her own life for it any time if it were in danger, because it is the bone of her bone and flesh of her flesh. Twenty years go by and again you enter that home. The babe that was once her joy and delight is now her greatest sorrow and affliction. It has not grown. It has only life enough to live. What sorrow Jesus will have if after twenty years of being "born again" he finds that we have not grown but have only a weak spark of life—merely exist. Jesus expects growth, development, expansion, enlargement. It may be slow, but it must be. We are to keep on growing and developing until we "awake in his likeness." Some low forms of life gain their full development in a day, some animals obtain theirs in one, two, five, or twenty-five years, but the immortal soul will require the endless ages of eternity to reach its full development. So growth necessarily must be slow, but it will be sure. Some are sickly because they have not fed of the Word. Others are sickly because they are overfed and underworked. Both the nursery and the gymnasium are necessary for a healthy growth. The world is lodging much criticism against the Christian and church member for apparent lack of growth. Growth is the only sure evidence of spiritual health.

PLAN TO HAVE A CHURCH CALENDAR NEXT FALL.

There are a great many churches that do not have calendars because they do not think they can afford them. It is not so difficult as it seems. Some societies in the church might become responsible for them for six months. That would help out splendidly and give the people a chance to come to appreciate them.

The following remarks about calendars come from the large experience of Dr. E. B. Allen, of Toledo, Ohio:

Church calendars have disadvantages as well as advantages, but usually the church which can afford one desires to have it, for the reading of notices is a serious interruption of the church service. Some smaller churches issue

a monthly calendar. Some print it on a mimeograph. Some make no change in the first and last pages except the date line, in order to save something on the printing, the cost of which has materially increased in the last ten years.

A calendar has a cumulative value if its name is distinctive or if it presents some living slogan. As with a baby, a calendar should never be lightly named. We christened our calendar "Our Church Home," because there were so many helpful ideas which center in the church considered as a "home." The title has, therefore, set an ideal before our members constantly.

A calendar should unify the work of the church by giving a balanced view of all its departments. Printing the list of officers of the various organizations or of the church cabinet is a helpful object lesson. On the second page of our calendar we print the ten questions on the next week's Sunday School lesson, which are answered by all scholars who are keeping a perfect record under the rules. Thus all the notices of the church go to every Sunday School scholar and into many homes not represented at the church service. Gradually the impact of the calendar arouses interest and leads to attendance. Thus also the work of church and of school are tied together.

The calendar gives opportunity for forty or fifty choice quotations during the year. These may reflect the pastor's reading or be on themes which will widen the horizon of congregational thinking.

Some churches use the calendar for a wider range of usefulness than the notices of stated or special meetings. Blank forms, to be detached, may furnish information regarding strangers or those who are sick. Announcements of weddings, deaths and other church and community matters are given. The budget for current expenses and for benevolences is printed here, if ampler forms cannot be secured. Thus the calendar approaches the function of a church paper.

There are not a few church calendars which could be greatly improved typographically without increased expense. Calendars which are somewhat slovenly in appearance and arrangement do not make a favorable impression on strangers, and in a short time become depressing to regular attendants.

A SMALL GIRL'S GETAWAY.

An evangelist was once conducting joint revival meetings in the two churches, Methodist and Presbyterian, of a small town.

Children's meetings were held every day at the close of school, first in one church and then in the other.

One day two girls who attended the Presbyterian Church were discussing the meeting which was to be held in the Methodist Church that afternoon, when Mary asked.

"What would you do if they should ask you to pray?"

"I wouldn't do," answered Martha. "I'd just tell them I'm a Presbyterian."—Harper's.

Teaching People How to Eat for Health, Strength and Efficiency

By ARTHUR TRUE BUSWELL, M. D.

IF YOU have ever lived on a farm you have heard of "balanced rations" and what remarkable results they have accomplished when fed to cattle and other animals. The United States Government has a department devoted to teaching farmers how to feed their stock so as to develop it to the highest point of health and efficiency.

Yet until recently I have never heard of "balanced rations" for humans or, in fact, of any serious attempt made to teach people what to eat and what not to eat. I was therefore greatly interested in the work of the Corrective Eating Society of Maywood, New Jersey. It seems that this Society is dedicated to teaching people how to combine and proportion food for greater health and efficiency and their work is meeting with success so great that it almost seems too good to be true.

Twenty years ago Eugene Christian was at death's door. For years he had suffered the agonies of acute stomach and intestinal trouble. His doctors—among them the most noted specialists in this country—gave him up to die. He was educated for a doctor, but got no relief from his brother physicians, so as a last resort he commenced to study the food question, especially its relation to the human system, and as a result of what he learned he succeeded in *literally eating his way back to perfect health* without drugs or medicines of any kind—and in a remarkably short space of time.

To-day Eugene Christian is a man 55 years young. He has more ginger, more vitality, and physical endurance than most youngsters in their 'teens. He literally radiates energy and power.

So remarkable was his recovery that Christian knew he had discovered a great truth which fully developed would result in a new science—the science of Correct Eating.

From that day to this he has devoted his life to telling others of the power of Correct Eating. From his research work he became convinced that 90 per cent. of the ills of mankind originate in the stomach and intestines. He found that these ills responded to corrective

eating. Since then he has told 23,000 people how to eat, what to eat and what not to eat with the result that almost invariably they were brought back to a type of health that they never dreamed they could reach.

Though he had treated so many thousands of people personally, Christian says he felt hampered. He wanted to tell millions instead of thousands. So he founded the Corrective Eating Society with this object in view.

Now the Society is teaching us that the reason most people are below par physically and mentally most of the time—the reason that business men break down at middle age—and the reason that the average life of man is only 39 years, is simply because we don't know how to properly select and combine our foods.

Very often good foods, when eaten in combination with other good foods, create a chemical action in the digestive tract and are converted into dangerous toxic poisons, which are responsible for nearly all sickness. In other words, good foods wrongly combined will cause acidity, fermentation, gas, constipation and numerous sympathetic ills leading to most serious consequences.

These truths have been strongly brought out by Professor Metchnikoff in his treatise on the "Prolongation of Life" and by many other modern scientists. But most efforts in the past have been designed solely to remove the effect, by cleansing out the system and removing the poisons *after* they had formed, wholly disregarding the cause.

The Corrective Eating Society, however, has gone a step further. Instead of waiting until the poisons accumulate, they tell you how to prevent them. They have shown that just as some combinations of food produce slow consuming poisons that wreck the system, other combinations of food taken in the right proportions become the greatest tonics for health, efficiency and long life ever discovered. And a wonderful feature of their method is that results come practically with the very first meal.

As Christian explains, in no case are patented or proprietary foods prescribed. All of

the foods may be obtained from your garden, at your local stores or in any restaurant. It is not necessary to upset your table to follow his suggestions—neither is it necessary to eat things you don't enjoy or to which you are not accustomed. Everything is so simple that one marvels at the results.

In order to help as many people as possible, not only those who are ailing but those who want to maintain their health, the Corrective Eating Society has prepared a book based upon Eugene Christian's 20 years' experience. This book, *Corrective Eating in 24 Lessons*, is being offered for free examination to those who are interested. This work was written expressly for the layman. Technical terms have been avoided and every point is explained so that there can be no possible misunderstanding. Reasons are given for every recommendation, and every statement is based upon actual results secured in the author's many years of practice.

But the lessons do not merely tell you why you should eat correctly and what the results will be, they also give actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness for all ages from infancy to old age, and covering all occupations, climates and seasons.

Each and every one of these menus has been employed for its purpose of increasing efficiency and restoring health not merely once but many times—so that every vestige of experiment has been removed.

Christian says that every thinking man or woman—young or old—well or sick—should know the science of correct eating. That most people dig their graves with their teeth is as true as gospel, in his estimation. Food is the fuel of the human system. And just as certain fuels will produce definite results when consumed in a furnace, so will certain foods produce the desired results when put into the human furnace.

Yet not one person in a thousand has any knowledge of food as fuel. Some of the combinations we eat every day are as inefficient and dangerous as soggy wood, wet leaves, mud, sawdust and a little coal would be for a furnace.

No wonder man is only 50 per cent. efficient—no wonder the average life is only 39 years—no wonder diseases of the stomach, liver, and kidneys have increased 103 per cent. within the past 30 years!

Yet the Corrective Eating Society shows how easy and simple it is to eat your way back to perfect health and up to a new type of physical and mental power. The relationship of health to material success is so close that the result of the society's teaching is a form of personal efficiency which puts people head and shoulders above their less fortunate brothers. Everyone knows that the best ideas, plans and methods are worked out when you are brimful of vitality—when you feel full of "ginger." The better you feel—the better work you can do. I understand that The Corrective Eating Society's lessons have times without number been the means of bringing great material prosperity to its students by endowing them with health so perfect that work seems like play.

If you would like to have the *Book of 24 Lessons in Corrective Eating* written by Eugene Christian out of his vast experience, simply write The Corrective Eating Society, 317 Hunter Avenue, Maywood, N. J., and they will mail you a set for examination.

I am authorized to say that it is not necessary to enclose any money with your request. Merely write and ask them to send the lessons for five days' free examination with the understanding that you will either return the lessons within that time or remit \$3, the small fee asked.

There will of course be some who will doubt the efficacy of Corrective Eating, but I am certain your objections will be quickly removed once you examine Christian's course. Anyway, you are obligating yourself in no way by accepting the society's generous offer which enables you to investigate its wonderful work before you pay for the lessons. If the more than 300 pages contained in the course yield but one single suggestion that will bring greater health, you will get many times the cost of the course back in personal benefit—yet hundreds write the Society that they find vital helpfulness on every page.

I suggest that you clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the society and will be honored at once.

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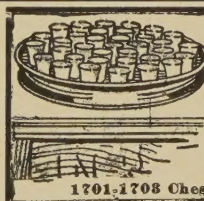
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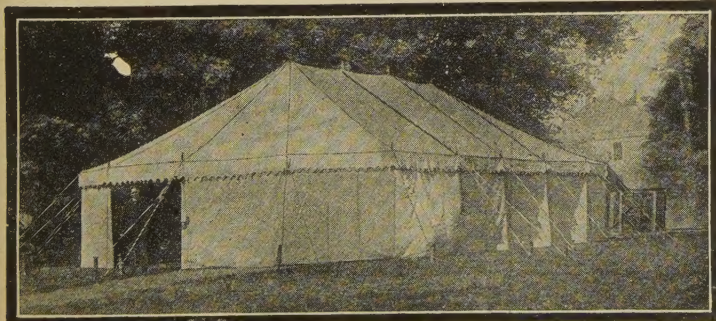
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